

Mysore Inscriptions,

TRANSLATED FOR GOVERNMENT,

BY



LEWIS RICE,

Director of Public Instruction, Mysore & Coorg.

BANGALORE:

PRINTED AT THE MYSORE GOVERNMENT PRESS.

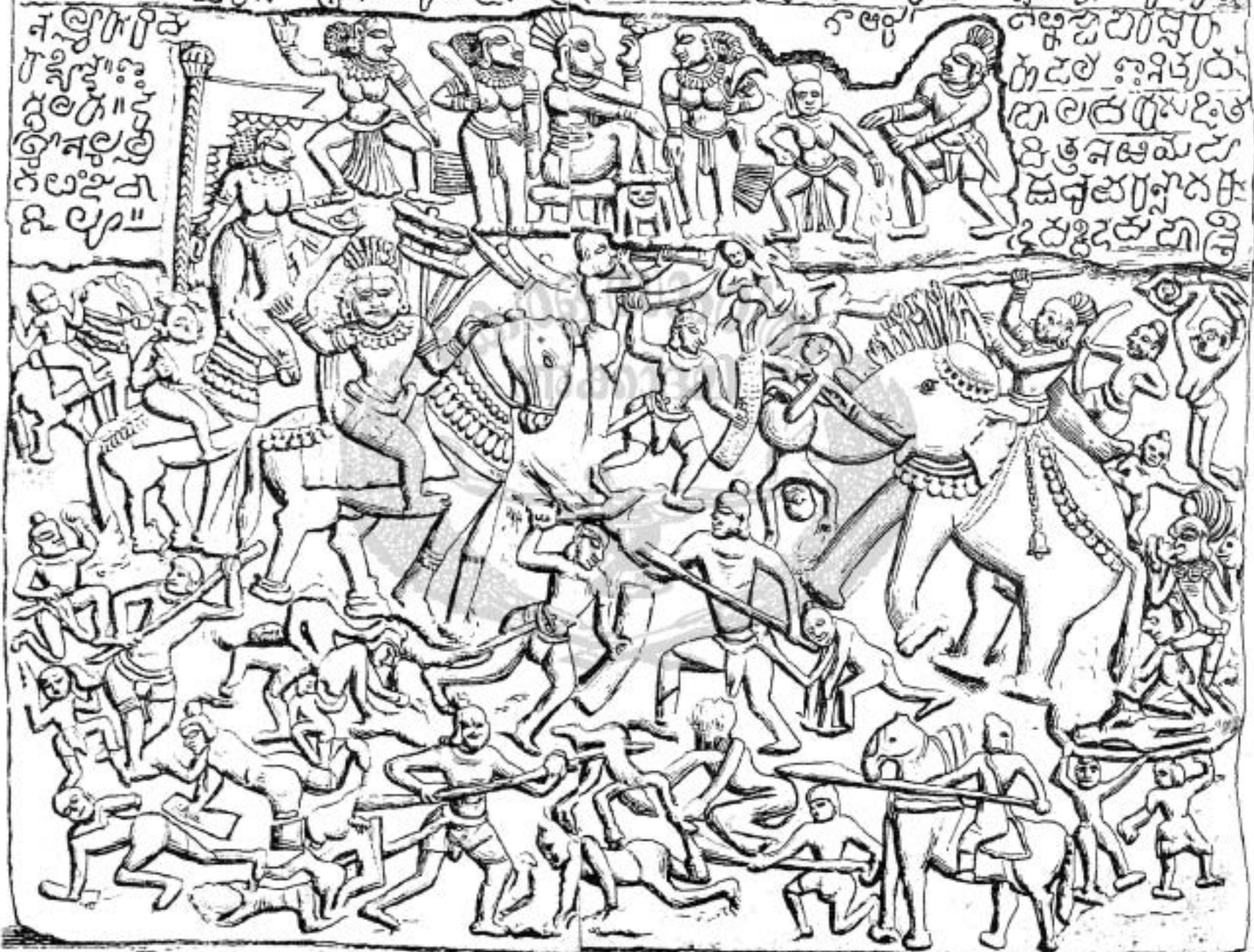
1879.

**RAMA VARMA RESEARCH INSTITUTE,
TRICHUR, COCHIN STATE.**



नमो भगवते
 श्रीगुरुभ्यो
 नमः ॥ १ ॥
 श्रीगुरुभ्यो
 नमः ॥ २ ॥
 श्रीगुरुभ्यो
 नमः ॥ ३ ॥

ಸಾಕ್ಷಿ ದಿವ್ಯರ
 ಹೃದಯ ಉದ್ಭವ
 ಬಾಲಕರು
 ದಿವ್ಯನಾಮದ
 ಪದವಿರನ್ನಿಡ
 ದಿವ್ಯದಯಾಪಿ



BEGUR STONE--NO. 113.

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PREFACE.

A few words of explanation are needed as to the origin and purport of the present volume. When Mr. L. B. Bowring, c. s. l., (previously Private Secretary to the Governor General, Lord Canning), was Chief Commissioner of Mysore, the garrison of Bangalore included the 22nd Regiment, Madras Native Infantry, one of whose officers, Major H. Dixon, had taken a series of photographs of the celebrated temples of Orissa, and dedicated them by permission to Lady Canning. He was now commissioned, about 1865, to take photographs on behalf of the Mysore Government of the principal inscriptions in this Province. How the selection was made I am not aware, but all he took belong to the north of the country. There were 150 altogether—129 from inscriptions on stone and 21 from those on copper-plates—nearly a half of the whole number being from Balagáni and Taldagundi, close to it, both in the Shimoga District.*

Sets of the photographs were sent to the India Office and Asiatic Societies, but without a translation they could be regarded only as curiosities. Some native officials here, with the aid of pandits, attempted the translation of a few for Mr. Bowring, but, as might be expected, with very imperfect results.

About seven years ago the collection was put into my hands, to translate for Government when I had leisure. Though familiar with the language of the country, the subject of inscriptions was not one I had paid any attention to. I also found no one who could read the ancient characters, and had besides little time to give to the matter.† However, gradually setting to work, after many repeated attempts, I had at length the satisfaction of deciphering the whole of the obsolete characters; and continued practice not only gave me facility in reading inscriptions but familiarized me with their general style and

* Of the execution of these it is not my province to speak: but owing to imperfect clearing of the inscriptions before the photographs were taken, and the micro-copic scale of the greater number, the difficulties involved in deciphering them were greatly multiplied.

† The Pandit placed at my disposal, Sonnyáji Śiva Rāma Śāstrī, (since, I regret to say, deceased), was a clever man and an excellent Sanskrit and Kanarā scholar, but he did not know the old characters and took but little interest in transcribing inscriptions.

method of arrangement, so that on meeting with any, during tours of inspection in the country, I was enabled to pick out the essential historical facts they contained.

This success greatly enhanced the interest of the subject, though other engagements (such as compiling the Gazetteers of Mysore and Coorg) obliged me often to put aside the work for months together. But the notes I continued to take of inscriptions in various parts of the country convinced me that a very limited and imperfect collection had been made. I therefore drew up a tabular form, a copy of which was despatched to each Amildar, with orders from Government to return it filled up with particulars of every inscription existing in his taluk. The result was, as I had hoped, to bring to light some ancient inscriptions of great value—witness Nos. 151 and 153, which opened as it were a new chapter in the early history of Mysore.*

The returns received from the various taluks shewed the existence of at least 3,722 inscriptions throughout Mysore, † besides those in Coorg. But with regard to the particulars of their contents, where the entries were not entirely erroneous, the columns for page on page were simply in most parts filled up with the equivalents for “unknown,” “illegible,” or “not understood.” General attention, however, having been drawn to the subject, I found it easier to get access to inscriptions in any part of the country visited, and from time to time came across more valuable ones than had been produced for entry in any of the lists. Some of these I thought it well to publish at once, and they have appeared in the *Indian Antiquary* with fac-similes of the originals. A select number I have appended to the present work as Part III.

No pretence can of course be made to have in any way exhausted a subject the materials of which are so numerous, so generally distributed, and which require individually so much time and study to reproduce in English. But in addition to all those photographed by Major Dixon—which I have felt in duty

* It appears that Chikka Deva Raja, who reigned from 1672 to 1704, caused a register to be made of all the inscriptions in Mysore, no doubt as a check upon the endowments; but the document seems to have been one of those which Tipu found in the palace and contemptuously ordered to be taken for boiling the *kudli* or given for the horses.

† District.	No. of inscriptions registered.	District.	No. of inscriptions registered.
Bangalore ...	352	Hassan ...	454
Kolar ...	840	Shimoga ...	791
Tankūr ...	148	Kodur ...	323
Mysore ...	403	Chikmagalur ...	421

bound to translate, as undertaken, for Government, but for the selection of which I am in no way responsible—I have given from among those known to me such as in my opinion will best serve to present a somewhat complete view of the ancient history of Mysore: and in the Introduction have combined the information thus obtained with such as I have gathered from other sources, in an attempt to treat the subject in as exhaustive a manner as the space at disposal would allow. A summary of results deduced with reference to the language and other matters has also there been similarly included.

And should this work have the effect of, in any measure, promoting, in the case of others, as it has with me, an interest in the people, the country, its institutions, its important language and valuable literature, whether on the part of European scholars or more especially on the part of the sons of the country itself, my labour will not have been expended in vain in elucidating these records and monuments of bygone times—a labour which those alone are in a position to appreciate who have done similar work.

Bangalore, July 1878.



ADDENDA ET CORRIGENDA.

- Page,
 xi, omit 3rd Hoysala grant.
 xii, add to end of Hoysala grants
 3, 1310, *balliṣa Deva, Cūlakirong*, 6.
 „ under Yādava, add *Mahadeva Rāja* to No. 15.
 xiii, lines 3 and 4 from bottom, for pages 326, 329, read 302, 304.
 xxv, line 2 from bottom, read *sallekkana*.
 xxvii, „ 23, for Naga, read *Nagar*.
 „ „ 2 from bottom, for *henda* read *henda*.
 xlii, „ 4, after Mākunda, read or Mankunda.
 xlv, note †, for 'Thumbler', read "humbler."
 lii, end of para. 2, add—A more credible account is that they were
 introduced in the 3rd century by Mukuntī Pallava.
 lvii, line 19 of note, after out insert a semicolon.
 lxix, „ 15, after Malla, add—whose governor of Banavase, &c., in 1019
 was Kundamarasa (p. 150).
 lxi, „ 10, for no doubt, read perhaps; and for Gangavaḥi, read
 Kumbhakona.
 lxvii, „ 16 „ 1394, read 1094.
 „ „ 30 „ Achchupa Nayaka, read Hartommarasa.
 lxxviii, add to foot note, A somewhat different account is given at p. 84 of
 the descent of the Pāṇḍya named Tribhuvana Malla Kāma
 Devarasa, with the title Nigalanka Malla, ruling Haive in 1112
 from Sisugali.
 lxxiii, line 20, after 1157, add—But in 1155 Mahadevarasa held that
 position (p. 10).
 lxxvii, „ 2, read Hoysalas.
 lxxviii, „ 30, after time, add (p. 106).
 6, date of No. 3, alter to 1310.
 8, „ „ 4 „ about 1150.
 „ end of para 4, after Hūmbes'vara insert a comma; for Videyā-
 ditya read *Udeyāditya*.
 9, line 8, for 1045 put a dash.
 17, para. 2, for Vīra read *Vijaya*.
 19, end of para 4, for just in punishing, read a generous prince, the
 punisher of *Ayyana*; and add foot note *Vengi-Mandales'varan*
 addra-mahes'varan Ayyana-danda.

- 60, omit foot note †
 72, line 5 from bottom, for *Kāli* read *Koḍi*.
 97, date of No. 44, alter to 1149.
 99, line 10, for *nāl* read *nāl*.
 121, date of No. 56, alter to about 1150.
 155, line 12, for *Hiraya* read *Holala*.
 183, para 2 of description, for nine read seven, and omit the three words after hoods.
 187, date of No. 100, for 1196 read 1169.
 „ line 3 „ „ Chālikya read *Bālikya*.
 209, line 12, for I will describe, read *will be described*.
 210, „ 4 of note, for *vēdipe*, read *vandode*.
 „ last 3 lines of description, after thereby, read *the daughter of Aggaya taken prisoner (see Introduction, aliv)*.
 213, date of No. 117, alter to 1136.
 236, „ „ 132, „ 695.
 240, „ „ 134, „ 693.
 256—260, alter numbers as 141 to 145.
 282, last line, for the line of gurus to, read *and the Desika gāṇa, by*.
 283, line 9, for he, read *was*.
 285, last line of notes, for *narpatim* read *narapatim*.
 286, line 24, for 14 read 4.
 326, date of No. 173, alter to 1184.
 328, para 4, for *Sātavve* read *S'āntavve*.
 „ last line, omit 18.
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Chronological and Classified List of the Inscriptions.

No.	Date.	Ruling Sovereign.	Locality of Inscription.	Page.
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Pandava (!)

150	...	Jannajaya Asantapur	232
153	...	Do Sumb	233
159	...	Do Tirubhahli	251

Chola.

	A. D.					
163	c. 800	Emperasa	... ..	Gulganpala	...	204
164	" 800	Emperasa	... ..	do	...	205

Carya.

153	? 850	Vishnu Carya	... ..	Harhar	...	293
154	454	Kongyala	... ..	Mallabelli	...	289
151	468	Do	... ..	Meyara	...	282
157	481	Do	... ..	Ponglora	...	294
155	513	Avalita	... ..	Mallabelli	...	281
152	763	Tillora Kungali	... ..	Honar	...	284
153	777	Do	... ..	Nagavangala	...	287
113	c. 850	Emperasa (emperor)	Harhar	...	209

Pallava.

115	c. 750	Nalamba	Nandi	...	212
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Chalukya.

158	444	Vira Nagamba	Bangalore	...	296
159	c. 640	Ambara	Honar	...	298
98	c. 690	Vinayaditya	Palagani	...	185
134	693	Do	Satyavaya	Sorab	...	240
132	695	Do	do	Harhar	...	236
160	758	Kirti Varmana	... ..	Vakkalari	...	299
69	897	Acharya Malla	... ..	Talagundi	...	186
72	1019	Jaya Simha	... ..	Palagani	...	148
80	c. 1020	Do	Jagajjala Malla	do	...	168

No.	Date. A. D.	Ruling Sovereign.	Locality of Inscription.	Page.
105	1028	Jaya Simha Jagadela Malla	... Talagundi ...	201
71	1035	Do do	... Balagani ...	146
108	1045	Trakaya Malla	... Talagundi ...	204
92	1046	...	... Balagani ...	183
88	1048	Do	... do ...	114
71b	1058	...	... do ...	143
11	1066	Do	... Davangere ...	19
170	1068	Do	... Banavasi ...	320
61	c. 1070	Bhuvanika Malla	... Balagani ...	132
70	1071	Do	... do ...	144
78	"	Do	... do ...	161
73	1075	Do	... do ...	151
69	"	Do	... do ...	142
60	1077	Vikramāditya, Trilohana Malla	... do ...	129
77	"	Do	... do ...	163
165	1079	Do	... Amantapur ...	305
79	"	Do	... Balagani ...	166
76	...	...	... do ...	162
110	1080	Do	... Sorab ...	208
65	c. "	Do	... Balagani ...	125
106	1091	Do	... Talagundi ...	202
88	1093	Do	... Balagani ...	73
173	1094	Perundji	... Hemase ...	326
84	1096	Do	... Balagani ...	170
47	1098	Do	... do ...	107
40	1102	Do	... do ...	78
58	"	Do	... do ...	127
85	"	Do	... do ...	178
66	1103	Do	... do ...	130
104	1107	Do	... Talagundi ...	199
10	1109	Do	... Davangere ...	17
41	1112	Do	... Balagani ...	82
83	1114	Do	... do ...	175
96	1115	Do	... do ...	185
95	c. "	...	... do ...	183
7	1121	Do	... Davangere ...	14
43	1129	Somasvama, Bhadraka Malla	... Balagani ...	87
174	1138	...	... Sindigere ...	329
62	"	Do	... Balagani ...	134
8	1142	Do	... Davangere ...	16
36	1147	Jagadela Malla	... Harihar ...	67
44	1149	Do	... Balagani ...	97
4	c. 1150	Do	... Chitaldroog ...	8
30	"	Namanji Talaga	... Harihar ...	57

No.	Date.	Ruling Sovereign.	Locality of Inscription.				Page.
	A. D.						
56	1150	Nāgamaññi Tailaga Trañkya Malla ...	Bahamani	...	...	...	121
45	1155	Do ...	do	...	...	...	100
Kalachurya.							
102	1157	Dijjala Deva ...	Talagundi	...	...	...	188
80	1158	Do ...	Bahamani	...	...	...	182
74	"	Do ...	do	...	...	...	152
33	c. 1160	Do ...	Haribar	...	...	...	64
83	"	Do ...	Bahamani	...	...	...	169
91	1160	Do ...	do	...	...	...	182
32	"	Do ...	Haribar	...	...	...	60
43	1161	Do ...	Bahamani	...	...	...	93
9	1165	Do (Vijaya Pāndya)	Davangere	...	...	...	17
66	c. "	Do ...	Bahamani	...	...	...	133
36	c. 1166	Do (do)	Haribar	...	...	...	71
35	1167	Do (do)	do	...	...	...	71
48	1168	Ravi Murān Sovi Deva...	Bahamani	...	...	...	109
13	1169	Do (Vijaya Pāndya)	Davangere	...	...	...	23
14	"	Do ...	do	...	...	...	24
16	"	Do ...	do	...	...	...	26
100	"	Do ...	Talagundi	...	...	...	187
83	1170	Do ...	Bahamani	...	...	...	174
28	1171	Do (do)	Haribar	...	...	...	51
176	1173	Do ...	do	...	...	...	74
746	1179	Nāgamaññi Malla Sankama Deva ...	Bahamani	...	...	...	161
31	c. 1180	Do ...	Haribar	...	...	...	60
39	"	Do ...	Bahamani	...	...	...	75
85	"	A'hava Malla Deva ...	do	...	...	...	184
67	"	Do ...	do	...	...	...	138
55	1181	Do ...	do	...	...	...	115
94	1183	Do ...	do	...	...	...	124
395	1185	Do ...	do	...	...	...	78

Hoysala.

145	1117	Vishnu Varadham ...	Belur	...	...	...	240
117	1136	Do ...	Halebid	...	...	...	213
3	1190	Vira Ballala Deva ...	Channarayana	...	...	...	6
46	1192	Do ...	Bahamani	...	...	...	108
109	1194	Do ...	Sorab	...	...	...	205
135	1195	Do ...	Belur	...	...	...	216
80	"	Do ...	Bahamani	...	...	...	180
113	1196	Do ...	Halebid	...	...	...	217
105	1199	Do ...	Talagundi	...	...	...	186
97	"	Do ...	Bahamani	...	...	...	125

No.	Date.	Ruling Sovereign.	Locality of Inscription.	Page.
	A. D.			
107	...	...	... Talagundi ...	203
75	1202	Vira Ballāja Deva ...	... Balagani ...	182
59	1202	Do ...	... Balagani ...	128
65	1205	Do ...	... do ...	137
50	1206	... ..	... do ...	113
51	...	... ..	... do ...	"
64	1207	Do ...	... do ...	137
20	1223	Vira Narasimha Deva ...	... Harihar ...	30
171	1250	Vira Somas'vara ...	... Bongalore ...	321
166	1253	Do ...	... Ningunja ...	307
147	1262	Narasimha Deva ...	... Belur ...	270
27*	1269	Do ...	... Harihar ...	48
173	1270	Do ...	... Somnathpur ...	323
120	1275	Do ...	... Halebid ...	219
148	1278	Do ...	... Belur ...	275
8	1287	Do ...	... Chitaldroog ...	11

Yadava.

101	Y 1189	Ballala Rāja ...	... Talagundi ...	188
37	1215	Simhana Deva ...	... Balagani ...	72
54	1269	... ..	... do ...	115
15	c. 1270	... ..	... Davangere ...	24
12	1271	Mahādeva Rāja ...	... do ...	20
26	1277	Rāmachandra Rāja... ..	... Harihar ...	44
57	1282	Do ...	... Balagani ...	127
111	1283	Do ...	... Sornb ...	207
82	1284	Do ...	... Balagani ...	149
52	"	Do ...	... do ...	113
81	1286	Do ...	... do ...	168

Vijayanagar.

131	1354	Bukka Rāja ...	... Harihar ...	234
1	1355	Do ...	... Chitaldroog ...	2
2	1356	Do ...	... do ...	4
29	1379	Haribara Mahārāja... ..	... Harihar ...	55
125	c. 1380	Do ...	... Belur ...	222
128	"	Do ...	... do ...	223
146	1382	Do ...	... do ...	267
149	1385	Do ...	... Hassan ...	277
150	1406	Deva Rāja Mahārāja ...	... do ...	279
18	1410	Do ...	... Harihar ...	26
5	1412	Do ...	... Chitaldroog ...	9

No.	Date.	Ruling Sovereign.	Locality of Inscription.	Page.
	A. D.			
49	1422	Deva Rāja Mahārāja ...	... Baligami ...	112
23	1424	Do ...	... Harihar ...	39
115	1431	Do ...	... Mulbagal ...	213
144	"	Do ...	... do ...	239
112	1512	... ..	... Tekal ...	208
135	1522	Krishna Rāja ...	... Shimoga ...	242
22	1530	Achyuta Rāja ...	... Harihar ...	33
28	1531	Do ...	... do ...	43
21	1533	Do ...	... do ...	39
19	1533	Do ...	... do ...	29
136	1548	Sadās'ira Rāja ...	... Belur ...	224
17	1554	Do ...	... Harihar ...	25
127	1555	Do ...	... Belur ...	225
24	1560	Do ...	... Harihar ...	41
129	1561	Do ...	... Hassan ...	228
121	1573	S'ri Tunga Rāja ...	... Belur ...	220
140	1584	Do ...	... Devanhalli ...	252
138	1622	Rāma Deva ...	... Shimoga ...	247
<i>Balam.</i>				
123	1600	... ..	... Belur ...	221
122	1625	Krishappa Nāyak ...	... do ...	221
119	1637	Do ...	... Halebidu ...	218
134	1650	... ..	... Belur ...	221
<i>Padinaḍ.</i>				
175	1654	Mudra Rājapri ...	... Yelchur ...	333
<i>Keladi.</i>				
137	1672	Somas'ekham Nāyak ...	... Shimoga ...	249
133	1714	Ramappa Nāyak ...	... do ...	250
<i>A'vati.</i>				
114	1697	Gopāla Gaṇḍa ...	... Devanhalli ...	211
141	"	Do ...	... do ...	256
<i>Mysore.</i>				
167	1690	Chikka Devenāra ...	... Kariyatta ...	309
168	1723	Krishna Rāja ...	... Tonnur ...	311
169	1724	Do ...	... Melkote ...	318
<i>Miscellaneous.</i>				
173	730 B. C.	(Jain) ...	... Sravan Belgola ...	326
174	200 A. D.	do ...	... do ...	329
143	1698	(Lingayat) ...	... Kolar ...	238
142	1761	Do ...	... do ...	257

INTRODUCTION.

Hindu literature is remarkably deficient in works of history. But the value of inscriptions has of late years been more and more recognized as one of the chief sources from which trustworthy materials may be drawn for supplying that deficiency. The inscriptions translated in this volume are concerned entirely with the Karpāṣa or Karpāṣaka country, as represented by the existing state of Mysore (Mahishūr). The modern history of this State is well known to all who are conversant with Indian affairs as forming one of the most important chapters in the records of the progress of British dominion in the East. But the ancient history of the country is, even to its own people, almost, if not altogether, a blank.

The present inscriptions cover a period embracing the whole of the Christian era. Some profess to go back much farther, but their claims to such antiquity will be considered in their proper places. Before, however, presenting in detail the history of nineteen centuries as derived from these monuments of the past, it may be well to describe briefly their nature and character.

As a general rule any inscription is called a *s'āsana*, a word derived from the Sanskrit *s'ās*, to command or proclaim, and signifying a royal grant, charter, or edict. A *s'āsana* engraved on stone (*s'ilā*) is thence called a *s'ilā s'āsana*, while one engraved on copper (*tāmra*) plates is similarly called a *tāmra s'āsana*. A *s'ilā s'āsana* is sometimes a counterpart of a *tāmra s'āsana*: the latter being portable and intended for private custody, the former to be set up in a public place for general information. Some portion of the present collection, as will be explained farther on, does not consist of *s'āsanas* properly so called.

A *s'ilā s'āsana* is generally engraved on one side of a large slab of stone (*lipi kalla* or *s'āsana kalla*) erected at the entrance or within the enclosure of a temple, or on the outer wall of the edifice. Sometimes the inscription is on a pillar in front of the temple. Where the site is favourable, inscriptions are also cut on the face of the natural rock. Inscriptions on the ground or on the floor usually record the votive offerings of private persons in return for recovery from sickness or other favour received.

A *tāmra s'āsana* consists of several plates of copper strung together on a stout metal ring, the place where it is joined being secured by an impression

in metal of the royal seal or crest. Such grants are often kept buried in the earth for security.

But some of the inscriptions in this collection are not, as before stated, charters or *śāsanas* in the proper sense of the term. They may more accurately be described as epitaphs. The monumental stones on which these occur are of two kinds, sculptured with figures in relief but most usually without any inscription. The first are called *vīra kaṭ*, hero stones, being monuments erected in memory of warriors slain in battle. They are also in a few places called *bīra kaṭ*, war stones, and *koḷla kaṭ*, slaughter stones. These trophies are met with in every part of the country, sometimes in the middle of open fields, sometimes in the hearts of lonely forests, sometimes singly or in groups by the wayside or in the centre of a village; and probably mark the scene of the hero's last fight.

The other class of monument, called *māṭi kaṭ* (that is *māṭa satti kaṭ*) consist of the memorials of *satti*, and denote the spots on which women were burnt along with their deceased husbands in obedience to the rules for *sahāgamana*,* or the ceremony of "going along with" their departed lords by immolation on the same funeral pyre. They are met with at the entrances of villages, more especially, I think, if not entirely, in the west of Mysore. They very rarely bear any inscription, but the figures sculptured on them are so singular as at once to arrest the attention.

An account of the general style and arrangement of the inscriptions on these several kinds of monuments may not be unacceptable to those who perchance have often gazed upon such memorials of the past and wished for some guide or clue to an interpretation of the time-worn characters and shapes upon them.

To begin with the *Śīlā Śāsanas*, or grants inscribed on stone slabs, which are the most numerous. They present the aspect of an unbroken expanse of writing, surmounted by a few sculptured images. The inscription is without any interval or gap from top to bottom, the engraving being rude and rough or skilful and regular, according to the period, and the ability of the sculptor. The most ancient (as Nos. 163 and 164) are in large and deliberately deep-cut letters, on massive and ponderous slabs, seeming as if the work of giant hands. The letters become smaller and more artistically shaped as the period of the Hoysala grants is approached. The inscriptions of this time, or the 12th and 13th centuries, are perfect works of art, being incised on beautifully

* Also called *anugamana* and *anuvāsa*.

polished slabs of black hornblende, in regular and ornamental characters, varied in design to suit their position; and the whole so well arranged and fitted together, that no space is left where a single additional letter could be inserted. From this time the character of the engraving deteriorates, until the later grants, after the fall of Vijayanagar, cease to be engraved, without selection, on any kind of stone however unsuitable, in very rude characters.

The great majority of *śilā n'āmas* have several sculptured images at top. These do not occur in the most ancient, and their introduction I am inclined to think marks the rise of sectarianism. The figure in the centre represents the donor's chief object of worship. If he be a Śaiva, the *linga* or symbol of Śiva will appear, often with a priest officiating; if a Jain, the figure of a Tirthankara; and so on for the various sects. On either hand of this *Āṭya* are other figures. On one side the animal which is the peculiar *vaṭana* or vehicle of the god, as the bull Nandi for Śiva, the *ṛṣa* Garuda for Viṣṇu, and so on: on the other a cow suckling a calf, the former representing the land presented, the latter the recipient who is to enjoy its produce. Above are the symbols of the sun and moon, both as being the two great witnesses of all treaties and business transactions, and as emblematic of the perpetuity of the gift. Some stones also show the figure of the royal crest, as a bear for the Chālukyas, a sword for the Kalachuryas, &c. In many *Śāla* stones will be noticed a human figure, seated in meditation on one side of the *linga*. This is the donor himself, modestly represented by subjection as already enjoying the reward of his meritorious devotion. According to the Śaiva faith there are four stages of future bliss—*śāntana*, dwelling with God; *saṁśṛṣṭa*, nearness to God; *saṁśṛṣṭa*, likeness to God; and *saṁśṛṣṭa*, absorption into God. The last two are unattainable by those who live in this sinful age or Kali yuga: the other two are the reward of works of merit and devotional acts. To one of these states of holy blessedness the donor's piety has raised him. In No. 39 he may be seen in the presence, wrapt in profoundest abstraction, undisturbed by the gambols of his attendant bear, which is anxiously offering its services. In No. 21 the royal donor appears in a higher state of glory, as himself officiating in the heavenly temple, arrayed in a costume somewhat resembling that of the Coorgs, but with a singular head dress which also occurs in No. 17.

Following immediately upon these images, which are in relief within the rounded or arched top of the stone, is the inscription, which commences with an invocation or poem, generally in Sanskrit verse, engraved on the raised margin or frame forming the base of the arch above mentioned.

The couplet most frequently met with at the beginning of Śaiva inscriptions is as follows:—

Names (saga-s'iras chumbhī-chāndra-chāmara-chakras

Trailokya-nagar-śravanā-mīla-stambhāya Saumbhava.

Adored be Saumbha (Śiva), beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

The same verse occurs when the inscription is in honor of Harihara, the combined form of Hari (Vishnu) and Hara (Śiva); while the relation of this dual deity to Lakshmi and Pārvatī, the consorts respectively of Vishnu and Śiva, affords an opportunity of enlarging on a theme upon which a Hindu poet rarely suffers the veil of modesty to remain unlifted.

Vaishnava inscriptions often commence with the following:—

Jyoty dviśūktīnam Viṣṇor varāḥam īśhorīt-ārparam

Dakṣiṇānanta-damśt'vīg-a-viś'vānta-bhuvanam vyaṇh.

Supreme is the Bear form of the resplendent Vishnu, which scattered the waters of the ocean and raised up the peaceful earth on the tip of his long right tusk.

Jaina inscriptions generally begin with the following:—

Śrīmat parame-gaṇbhīra-syād-vād-śmagha-jānehhanam

Jyāt Trailokya-nāthasya śāsanam Jina-śāsanam.

May the doctrine of Trailokya-nātha, the supreme profound *syād vāda*, prevail, the Jain doctrine which is a token of unfailing success.

Other verses are of course used in many cases, according to the taste of the composer, but these specimens are the most common. It is not however to be understood that only one such verse is used: one or several occur according to the inclination of the composer.

The second portion of the inscription contains the name of the reigning sovereign, with all his titles, generally in prose; preceded in many cases by his genealogy, traced back to the progenitor of the line, or even to the creation of all things; this portion being in verse, with connecting phrases in prose. The language here is for the most part Sanskrit, often largely intermixed with Haḷe Kannaḍa, the verses being some in the one and some in the other language according to the subject, and so as to display the skill and taste of the composer. More rarely the whole is in Haḷe Kannaḍa. For historical purposes this, in connection with the date, is the most important part of the śāsaṇa.

The lines of kings whose descent is elucidated by the present collection will be given further on. It may here be noted that every person directly connected with the śāsaṇa—as the reigning monarch, the donor, &c.,—is introduced with

the expression *Sansit* (Sans.—May it be well!) a term of good omen, probably designed to avert any evil consequences such as orientals apprehend from mention or utterance of a person's name, much more of that of royalty. The character of the sovereign's reign is represented as one of Arcadian simplicity, for he is always stated to be ruling *sukha-samlabhat-vibhaktibhi*, in the enjoyment of security and good conversation (literally, good stories). I have generally translated the phrase more freely, in the enjoyment of peace and wisdom.

Next after the style and dynasty of the monarch, comes frequently an account of the family and pretensions of the great feudatory or officer ruling over the province in which the land lay which was the subject of the endowment, followed by similar statements regarding the donor,—the whole in a strain of hyperbole and excessive adulation, which, by a common infirmity of human nature, becomes more extravagant as the social scale is descended. Each subordinate is presented with reference to his immediate superior as *loka-pada-padamajjal*, dwelling (like a bee) at his lotus-feet. Sometimes a greater distance is implied than even this measure of personal contact would admit of between one step of dignity and the next in the social scale. As in No. 147, where, to illustrate the unapproachable superiority of the queen, it is stated that to move within the space illuminated by her toe-nails was sufficient to confer honour on other king's wives.

A difficulty in determining the rank of these nobility and gentry arises from their freedom in assuming the name of king (*raja* or *araja*), a title which seems in former times to have been used by all hereditary landholders of noble birth or quasi independent position. Speaking of a similar practice in the charters of the Saxon kings in England, Sir H. Nicolas says,* "It was a common practice for a man to style himself Rex though not supreme king, that is, king in the modern sense. Probably all of the blood royal who had appanages of land may have laid claim to the title, at least before Egbert's victories threw the preponderance into the hands of Wessex."

We next usually, though not invariably, come to the date of the *sâstana*, which is given with great apparent minuteness, mentioning the year of the cycle, the month, the lunar date, the day of the week, with any astrological or astronomical phenomenon or conjunction of auspicious import when making the gift, as an eclipse, an equinox, &c., &c. But though all these particulars are thus minutely stated, it is evident they do not, in the absence of a reference to some known determinate era, suffice to fix the date, as the cycle of Hindu years contains a recurring period of only 60: the name of any single one can therefore

* *Chron. Hist.* 301.

only confirm the evidence otherwise obtained and cannot of itself give a clue to the age of the inscription.

The most clearly dated of the *s'śannas* in this collection mention the year of the well known Śālivāhaṇa Saka, or era of Śālivāhaṇa, and are thus easily assigned to their proper time.* Many, on the other hand, date from the Chālukya Viṣṇuṇa era, and others from the eras of obscure sovereigns. The difficulty of fixing the year according to our reckoning is thus greatly increased. A different kind of difficulty arises from the deliberate falsification of the historical date, for the purpose of enhancing the antiquity of the grant. Some instances of this, in which we are required to go back to the time of the deluge, will be adduced farther on.

But some *s'śannas* contain the precise date concealed in a phrase, capable sometimes of various interpretations, and determined to be arithmetical from the context alone; or in letters of the alphabet, combined into a word which may or may not be significant of anything. Add to this that the figures thus to be unearthed (if I may so speak) must, when brought to light, be read backwards, and the precautions are pretty complete against any casual reader coming at the date. The initiated in astrology however are in possession of keys for unlocking these mysteries.

The system by which certain words have a numerical value is a very elaborate one. The principle however is easily intelligible. Supposing, for instance, a date were expressed in English by the words *eyes, gospels, poles* and *12000*. Taking them backwards, according to the rule, as we have *one* moon, *two* poles, *four* gospels, and *two* eyes, the date would, according to this system, be 1242. But even when this result is arrived at, the era must also be known to determine the date. Though the above is the simple principle on which the system is based, in practice it is much more complicated, as any synonym of the representative word for a number may be used instead of the word itself. The variety thus introduced is almost inexhaustible, and controlled alone by the fancy of the composer.

The following is a list of words arranged under the numbers they express: the list is compiled from three manuscript works—*Muhūrta-dīpikā*, *Kavikūṭa-lata* and *Saṁkhyā-ratna-kośa*, of which the copy of the last is unfortunately incomplete. All the words are stated to have been taken from actual use.

1. *Saś'i*, *coma*, *s'as'dāka*, *inda*, *chandra*, *kalāvidhī*, *'rājā*, *vidhā*, *sudhān'u*, *yama*, *śha*, *jana* | *dāsa*, *indra*, *hastī*, *as'va*, *gaja*, *S'ukla-t'rik* | *Parabrāhma*, *vidyā-rāga*, *soḷaprah'iti*, *Māni*, *airāvata*, *s'ukrastra*, *vighṇes'aradana*, *dharma*, *soḷas'sava*, *dāsa*, *prapañcha*, *akṣatrasa*, *svish'ak'it*, *ukta*.

* An inscription at Tach Mālingī is dated by both the Kali and Saka eras in the following elaborate manner.—*Kali varuṣāda pramāṇyāda 432000 ke sanda varuṣa 3179 S'aka varuṣa 1423* ॥*dhagun 4614 neya varuṣa sanda naḍuna varuṣa S'rinuḷha samvatsara*.

still observed in closing an agreement or sale. The person who resigns the proprietary rights pours a little water on to the hand of the purchaser in token of his entire renunciation of all claims. Often a presentation of a coin is also made at the same time.

The land thus bestowed is given in permanence, and rent free, with release from all burdens and the assignment of all present and prospective profit it may yield. These are generally termed *ashṭa-bhoga-teja-svānya*, the eight rights of perfect possession, which are described p. 3.

Grants to a temple are usually made to a guru or priest of the temple, with the ceremony of washing his feet. The good qualities and professed doctrines of this holy man are often eulogised at great length, giving rise to a suspicion that he must have had a hand in the composition.

The concluding portion of a *s'āsana* is occupied with quotations of texts in Sanskrit or Hale Kannaḍa, denouncing the crime of revoking or alienating in any way gifts of land to a god or to the Brahmaṇas, and inciting to works of merit. One or more of the following most commonly occur, the first nearly always.

Sevadattām paradattām vā yo hareta vasundharām

S'ashṭhir-varsha-sahasrāni viśhṛṇyām jayate kṛimih.

Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

Dāna-pālanayor madhye dānādichhreyonipātanam

Dānāt svargam avāpnōti pālanād achyutam padam.

Of making a gift oneself or maintaining another's, the maintaining is the best: for he who makes a gift obtains *svarga*, but he who maintains one obtains final beatitude.

Na viśham viśham ity dhuṛ devasvam viśham uchyate

Viśham ekākīṇam hanti devasevam putra pautrakam.

Poison is no poison, a gift to the gods that is the real poison: for poison kills one man, but a gift to the gods (if usurped) destroys sons and descendants.

Sāmanyayam dharmas-etur nripāyām kāle kāle pālānyo bhavadbhīh

Sarvām etām bhāvinah pāṭhivendrām bhāyo bhāyo gachate Rāmachandrah.

Merit is a common bridge for kings, this should you support from time to time, thus continually cries Rāmachandra to the kings who should come after him.

*Bahubhīr vasudhā-bhukta-rājābhīs Sagarādibhūh
Yasya gasya yadā bhūmih tasya tasya tadā phalam.*

The earth has been enjoyed by Sagara and many kings, according to their (gifts of) land so was their reward.

*Dharmmanan āvan obban pralipālisidam Gayeyo! Gangeyo! Kurukshetrado!
Vāraṇasīyo! Prayāgayo! sāsira kapiḷeyam koḍum kolaganam paṇ-
cha-raṭṇagaḷim kaṭṭisi veḷaparāgarappa Brāhmaṇargga koṭṭa puṇyamam
aṇṇigam.*

Whoso maintains a gift derives the merit of presenting a thousand tawny cows in the holy bathing places of Gaya, Ganga, Kurukshetra, Vāraṇasī and Prayāga, and of presenting kolagas decked with the five precious stones, to Brahmins versed in the vedas.

The s'āsana sometimes winds up with the names of witnesses and the royal signature. Also the names of the composer and the engraver.

Tāvara S'āsanas or grants on copper do not materially differ in style from those on stone, but are more rarely decorated with the images at top. It is manifestly easier to tamper with such s'āsanas, or even to fabricate forged or *lūṭa s'āsanas*, than to alter an inscription on stone set up in a public place, or in such a position to palm off one not genuine. As previously stated, the ring on which the plates of a *tāvara s'āsana* are strung is secured by an impression of the royal seal, which is an additional mark of attestation beyond what occurs on *sīla s'āsana*. But this of course can be forged equally with the grant.

We now come to a description of the *Vārakal*, the prominent features of which are, three tableaux sculptured in relief. Where there is an inscription, it is short; and introduced between, on the frame as it were of the bas-reliefs. Being rudely cut, and filled with rustic or obsolete forms of letters and words, it is difficult to decipher or translate. The lowest of the sculptures represents the fight in which the hero fell. As a composition it is spirited, and the grouping not unartistic: but the attitudes are conventional rather than natural, and the hero always of heroic proportions. The elaborated details of armour and weapons are often very interesting: witness the devices on the shields in No. 81.

According to the generally received notions, the warrior falling in battle is at once conveyed to paradise by the *apsaras* or celestial nymphs, who are allotted to be the portion of the brave, there to enjoy the voluptuous pleasures of Indra's heaven. The middle bas-relief exhibits the translation of the hero from the field of battle to the upper world, and is a most fantastic compound. Sometimes the hero is being bodily borne aloft, supported by the *apsaras* or celestial nymphs, the whole procession ascending in a triumphal dance, with poses and attitudes that defy description, but no doubt intended to convey the notion of spirits treading the air. In many cases, however, the hero is seated in a *vindāva* or car during the ascent, though the dignity of this mode of locomotion is somewhat impaired by the frantic manner in which the celestial attendants who convoy him are represented as holding on to rings in the side provided for that purpose. In many cases the *gandharvas* or celestial musicians accompany the procession, performing on their various instruments. The hero is sometimes not alone in his glory but accompanied by his wife, or 'life's lamp' as she is gracefully termed (No. 81), though this pleasing picture of conjugal devotion is marred by our recollection that she must have performed the act of *sati* thus to accompany her husband.

The upper portion of a *virakal* is not unlike that of a *s'ila sāsana*, and nearly all I have met with are of the S'aiva sect, as indicated by the *linga*. The figure of the hero here appears seated in meditation in the presence of the deity, as also that of his wife if she is introduced in the car below. The identity of the hero's features in the three tableaux is well preserved and often unmistakable.

A word or two on the epitaph.* It generally commences with the name of the reigning sovereign and the date. Then follows a brief account of the expedition which proved fatal to the hero, and winds up with *palabaram konda sura-loka-prāptanda*—"He killed many and gained the world of gods." A short Sanskrit verse often follows, inspiring to valour and glorifying the death of the brave: thus—

J'ena labhyate lakṣmīḥ smṛita-śrīḥ surāṅganā

Kaṣaṇe deandvam kāmayaśāṁ hi chintā maraṇe raṇe.

Who wins in fight gains spoil, who falls enjoys the celestial nymphs, what need he then care for death in war who for a moment seeks the close encounter.

* A different class of epitaphs are the Jain memorials of religious suicide (*salle kṣama*), as Nos. 151, 162, 120. A full description of such has been given by me in *Ind. Ant.* II, 205, 322.

These monuments introduce us to scenes very different from the listening in security to a recital of good stories which we are required in the *s'āsanas* to imagine was the pleasing pastime of the sovereigns of the day. Cattle-raids, marauding expeditions, the treacherous ambuscade reveal the violent and disorderly character of the times.

The *Mástikal* also consist of a stone slab, on which is represented in relief the figure of a post or pillar, with a human arm of the natural size, or larger, projecting from the middle of it: the hand is held up straight, with the fingers distended, and in the hollow between the thumb and forefinger is often placed a lime. Below this striking symbol is in many cases a representation in miniature of a man and woman: sometimes seated side by side with the *linga* above them, sometimes with the man seated and the woman dancing round him, and other arrangements. These stones never have any inscription so far as I have noticed.

What is symbolised by the pillar I regret that I am unable to explain, but the extract given below may throw some light on it. I have seen one stone in which it had the head of a woman. The human arm I have heard called *Madana kai*, the hand or arm of *Madā*, that is, of Cupid, love or passion. Some *mástikal* have two arms projecting from the pillar, one on each side.* Limes are the common offering of respect on approaching a superior, and are always distributed to the guests at the conclusion of a *darbar* or any native assembly. What they signify, or what determines the number presented, I am not informed, but they appear to be considered in some way efficacious in averting anger or the evil eye.

The following extract about *sati* as performed in Mysore was copied from *Household Words*, four or five years ago, but I cannot trace the title and date of the article† "The Canarese, in the early part of the last century, used to dig a shallow pit, ten feet by six feet, which they filled up with logs of wood, placing erect at one end a ponderous piece of timber, weighing five hundred pounds or thereabout, to which a cord was attached. When all was ready, oil and clarified butter were poured upon the wood, and the corpse, decently shrouded, laid in the middle of the pile. A torch was then applied by the nearest male relative of the deceased, and, as the flames leaped up, the devoted widow took

* Those with one arm are called *uran'i kai māsiti*; those with two, *geraṇṇu kai māsiti*.

Though a Śaiva emblem, I do not think the *Vyāghra-tiṭṭa* (Ind. Ant. II, 49, 133) is the same as the *Madana kai*.

† For a full account of the ceremonies prescribed for the performance of *Sati*, consult Colebrooke's *Duties of a faithful Hindu widow* (As. Res. IV.)

leave of her friends and acquaintances, and with cheerful countenance walked once or twice round the blazing heap, scattering flowers and repeating a form of prayer or invocation. Suddenly she would spring on to the burning logs, amidst a tremendous din of discordant music, and the frantic shouts of the bystanders. At the same instant a Brahman pulled the cord, and the erect beam fell heavily upon the living and the dead, cutting off all means and hope of escape."

"At times, of course, the hapless victim would shrink back at the last moment, appalled by the fierceness of the flames; but it was then all too late for second thoughts. The surrounding Brahmans would thrust her back with long poles, while her agonising shrieks were drowned in the uproar of drums, trumpets, and cymbals, heightened by the multitudinous yells of the spectators. Such instances of natural timidity were, however, of comparatively rare occurrence, for when there was reason to suspect a premature collapse of resolution, narcotics were previously administered, and the stupefied victim fell upon the pile."

The *māsti kal* sometimes takes the form of a statue of the woman. This was especially the case with the Náyak race or Bedar chiefs. The woman is partly in wedding attire. Her cloth, from the waist downwards, is tied in the mode called *ganda kṛśī*, resembling the tight-fitting ladies' dresses of the present period of European fashion. The upper part of the figure is bare, but decked with garlands. On her head she wears the *bhāṣṅa* or bridal coronet. The left hand holds a small shield, or a spouted vessel like a tea pot (*gingi*): the right arm is raised, with the fingers extended as in the *Modana kai*, and a lime is placed in the hollow between the thumb and the forefinger, or the forefinger is folded down, which appears to be a sign known as *abhaya haṣṭa*, the fearless hand.

The only *māsti kal* in the present collection is No. 50, which introduces the husband also, and contrary to the usual custom bears an inscription giving the date.

History.

But, as before stated, it is the historical information to be derived from these ancient inscriptions which gives them their main value, and the present collection, it will be found, presents us with a pretty complete outline of the history of Mysore during nearly the whole of the Christian era.

There is at least one Jain inscription (161) which, of whatever date in itself, refers to an earlier period even than that, namely to the 3rd century B. C., a time that may be described as the very dawn of authentic history in India. It does not, however, supply any political information, and will be considered in connection with religious sects.

Of the legends and traditions relating to the pre-historic period still farther back, a summary has been presented by me elsewhere.* They chiefly refer to Paras'u Rāma, Rāma distinguished as Rāmachandra, and the Pāṇḍavas. The present collection includes three grants (Nos. 130, 183, 139) professing to be made 3000 years B. C. by the emperor Janamejaya of the Pāṇḍava family, one of them being dated according to the era of Yudhishṭhira his grandfather. These will be shown further on to belong to a much more modern period.

But it is desirable, before dealing with the historical facts presented to us in the inscriptions now translated, to indicate certain coincidences and points of contact between the legendary stories and what may be considered accounts of a more authentic character in connection with the pre-historic times.

At some remote period the regions south of the Vindhya mountains were invaded by the Haihayas, who put to flight Báhu, the king of Mahishmati (now Mandla) on the upper Narmadā, and established themselves in his capital. Subsequently his son Sagara recovered the sovereignty and became the paramount ruler in India. We however find the Haihayas again powerful at Mahishmati in the person of their king Kārtavīryārjuna. He, attempting to wrest from Jamadagni the possession of Surabhi (Sorab, in the north-west of the Mysore), was slain at, it is said, Kolāhapura or Kolālapura (Kolar, in the east of the Mysore), by Paras'u Rāma, the valiant son of the latter. But Jamadagni was in his turn cut off by the sons of Kārtavīryārjuna, in revenge for which, a general slaughter of the Kshatriyas by Paras'u Rāma ensued, and twenty one times he swept them off the face of the earth.

Eventually the Haihayas established their capital at Ratanpur (in the Central Provinces), and continued in power until deposed by the Mahrattas in 1741 A. D. Inscriptions have been found proving the dominion of the Haihayas over the upper Narmadā valley up to the 2nd century A. D., and there are grounds for inferring that they were at that time Buddhists.†

"Tradition asserts that at the end of the Satya yuga a monarch named Sudhymna presided over the destinies of the East. Of his descendants, one son,

* *Gazetteer of Mysore and Coorg*, Vol. I, II, III, *passim*.

† *C. P. Gaz.*, Int. I.

Nila Dhvaja, got the throne of Mahishmati (Mandla or Maheswar); a second, Hamsa Dhvaja,* became monarch of Chandrapur, supposed to be Chándá; and the third received the kingdom of Ratanpur, then called Manipur, by which name it is known in some of the Purāṇas. The two former kingdoms of Mandla and Chandrapur, after the lapse of some generations, were overthrown by the Gonds, and the Manipur or Ratanpur kingdom alone survived till the advent of the Mahrattas.†

The ancient Jain Rāmāyana, composed in the Hale Kannada language in about the 12th century, enables us to carry on the history from the time of Sagara with a considerable show of probability. According to that work there existed in the south three great empires or kingdoms. These were the Rākshasa kingdom, with its capital at Lanka; the Vāsara dhvaja kingdom, or kingdom of the monkey flag, with its capital at Kishkindha; and the Vidyādhara kingdom, with its capital at Ratha-nūpura-chakravāla-pura. The first embraced Ceylon, in which Lanka was situated, and the maritime districts of the south; the second, whose capital was on the Tungabhadra at the site of the modern Vijayaṅgara and Anegundi, occupied the country above the Ghats watered by that river, corresponding with the greater part of the present

* Sudharta, a son of Hamsa Dhvaja, is stated in the traditions of the Mysore to have been the founder of Champaka-nagara, a city represented by the present village of Sampéga in the Kadaba taluk.

† The following is the list of Hsihva rulers supposed to have reigned at Ratanpur:—

A. D.		Maha Deva			
Mūṛta Dhvaja		Sar Deva	749	Kaval Sinha	1407—1426
Tāṃra Dhvaja		Prithvi Deva	860	Samar Sahi Deva	1426—1451
Chitra Dhvaja		Brahma Deva	650 to 990	Mohan Sahi Deva	1451—1463
Vaśva Dhvaja		Rudra Deva		Didū Sahi Deva	1462—1487
Chandra Dhvaja		Jājai Deva		Pura-bottam Sahi Deva	1487—1509
Mahipāl Dhvaja		Ratan Deva		Bāha Sahi Deva	1509—1536
Ishvara Sen		Bir Sinha Deva		Kidran Sahi Deva	1536—1573
Bhim Sen		Ratan Sinha Deva		Lachhman Sahi Deva	1573—1591
Ramār Sen		Khajūrī Sinha Deva	1088—1126	Samar Sahi Deva	1591—1596
Karna Pāl	115—194	Karna Sen Deva	1126—1154	Mukund Sahi Deva	1596—1607
Kur Pāl		Bhanu Sen Deva	1154—1195	Tribhuvan Sahi Deva	1607—1622
Mer Pāl		Narsimha Deva	1195—1225	Jagannath Sahi Deva	1622—1635
Mohan Pāl	310—370	Bhū Sinha Deva	1225—1250	Adi Sahi Deva	1635—1649
Jājai Deva		Pratāp Sinha Deva	1250—1293	Ranjit Sahi Deva	1649—1675
Deva Pāl		Jay Sinha Deva	1293—1311	Takht Sinha Deva	1675—1689
Bhū Pāl		Dharm Sinha Deva	1311—1333	Rāja Sinha	1689—1712
Bhim Deva		Jagannath Sinha Deva	1333—1371	Sardar Sinha Deva	1712—1732
Kām Deva		Bir Sinha Deva	1371—1407	Bhagunath Sinha	1732—1745

Mysore, Ceded Districts and Dharwar; the third kingdom was north from these, and its capital may possibly be the Ratanpur in the Central Provinces.*

The victories of Sagara, before mentioned, drove a prince named Toyada Vāhana (= Megha Vāhana or Jīmūta Vāhana) to take refuge in Lanka, where he was adopted by the Rākshasa king, who was childless, and succeeded to the government. A connection of this family at a later period founded Kishkindha. The Lanka and Kishkindha sovereigns, down to the time of Rāvana the Rākshasa emperor, were in constant alliance. On one occasion, Kishkindha being attacked by the Vidyādharas owing to the quarrel which arose out of the success of the Kishkindha prince at a *svayamvara*, the Rākshasas supported the latter. But the allies were defeated, and the Vidyādharma emperor, overrunning both their kingdoms, placed a creature of his own on the throne of each. The Lanka princes after a time recovered their capital, but marching to aid in the reconquest of Kishkindha, were again defeated and deprived of their kingdom. Eventually Rāvana drove out the Vidyādharas† and both kingdoms were once more ruled by their own princes.

An estrangement now sprang up between Rāvana the king of Lanka and Vālī the king of Kishkindha, because the latter was unwilling to give his sister in marriage to the former on account of his notorious character. Being, however, powerless to refuse, Vālī abdicated in favour of his brother Sugriva. The latter by some stratagem was ousted from his throne just about the time that Rāvana accomplished the abduction of Sita, the beautiful wife of Rāma. These royal exiles from the court of Ayodhya or Oudh had arrived near the Pampa or Tungabhadra when this calamity occurred. Sugriva obtained the aid of Rāma in regaining his throne, and forthwith placed all the resources of the kingdom at the disposal of his benefactor for the recovery of Sita.‡ Reports having been received that the ravisher was Rāvana, and that he had carried off his victim to Lanka, Sugriva sent for Hanuman, the chief of Hanuvara dvīpa (Honavar or Honore on the Canara coast) and despatched him, as being of Rāk-

* The Silhāras of Kanahāpa (Kunhal) near Kolapur claim to be Vidyādharas and connected with the royal race of Ceylon. A Chālakya inscription of A. D. 1008 says, "The Silhāra family of the Simhala kings are descended from Jīmūtośālinan, son of Jīmūtośaketa, the lord of the Vidyādharas, who was preserved by the celestial Garuda" (See *J. Ho. Do. E. A. S.* No. V, p. 231.)

† In one portion Rāvana is said to have been seized and tied up by Kārtavīryārjuna, thus making them contemporary.

‡ The so-called monkey army which rescued Rāma is thus evidently a poetical travesty for the army bearing the monkey flag. But it may be noticed that the names of certain tribes, as the Kōta of the Nilgiri, the Kolagars of Coorg, &c., easily suggest monkeys (*kūti*, *kūdagars*). Compare the story on p. 96 of the *Gazetteer of Coorg*.

shasa descent, to Lanka to ascertain the truth of the tidings. He brought back tokens from Sita, and the forces meanwhile assembled for her deliverance immediately set out. The story of the triumph of Rāma, the fall of Rāvana, and the recovery of Sita are familiar to all.*

To pass to the accounts of the Pánjavas. The Mahā Bhārata, in describing the expeditions sent out by Yudhishthira to the four quarters to enforce the acknowledgment of his supremacy preparatory to the performance of the Rājāsīya sacrifice, represents Sahadeva as commanding the one to the south.† In the course of his march he comes to a region called Guha which he subdues.‡ This is by tradition the name of the country round Harihara on the Tungabhadra. He then goes to Kishkindha and reduces to submission the Vánara rājas, of whom there appear to have been two. Thence he crosses the Kāvérí to the city of Mahishmati (Mahishūr, Mysore) and attacks Nila Rāja its king. A series of terrible battles ensues: Agni comes to the help of Nila Rāja, and Sahadeva's army is in the point of destruction, when he propitiates Agni and peace is made. The reason of Agni's interference is explained at some length. The king Nila Rāja, it is said, had a most lovely daughter, of whom the god Agni (Fire) became enamoured. He contrived to pay her many secret visits in the disguise of a Brahman, until one day he was discovered and brought up before the king. When about to be condemned to punishment, he blazed forth and revealed himself as the god Agni. The council hastened to appease him, and he granted the boon that the women of Mahishmati should thenceforth be free from the bonds of marriage, in order that no adultery might exist in the land; and that he would befriend the king in time of danger.

Now, in the celebrated Samudra Gupta inscription on the Allahabad pillar following upon one of Asoka's edicts, Nila Rāja is mentioned among the southern kings. The passage was read by Prinsep § as follows:—*Kādashyaka Vishnu, śāpāvamuktaka Nīla Rāja, Vaingeyaka Hasti Varana, Palabha Ugrasena, &c.*

* As allegorical tokens of the time of Rāma, the so-called coins known as *Rāma/colli* are interesting. They are of gold, about the size of a crown piece and convex. Within the convexity are delicately executed figures of Rāma, Sita and Lakshmana, seated on thrones. On the convex reverse is a figure of Hanuman, and arranged in a square around him, an inscription in what look like Pāli or debased Greek characters. It is pretended that these are coins struck under the government of Rāma. They are rare, and found only among the Kōmāṭis, the highest hunting and trolling class, who profess to be the sole Vaiṣṇava. By these they are preserved with the utmost care as priceless heirlooms, and periodically worshipped as household gods. It is very difficult to get over a right of one, and they are only sold under the direst necessity, as during the late terrible famine, which brought out a few.

† Subhā Parva, Cret śāyāya.

‡ See note below, p. xxvii.

§ J. A. S. Asy. VI, 372.

But, as revised by Bhat Dāji,* it appears it should be—*Kānchīyaka Vishnu Bhūpa, Avamuktaka Nīla Rāja, &c.* We have thus, according to him, Vishnu Bhūpa of Kānchi, Nīla Rāja of Avamukta, Hasti Varma of Vinga (? Vengi), Ugrasena of Pālaka, &c. But it seems doubtful if Avamukta is the name of a country.† On the other hand, whether the original be the one or the other of the above versions, the “freed from a curse” of the former or the “liberated” of the latter might be taken as an epithet of Nīla Rāja, and it is conceivable that it might have reference to the circumstances related in the Mahā Bhārata as above. But however this may be, the evidence for the existence of a Nīla Rāja is explicit, and taking into account the other localities mentioned, where can he be assigned to with greater probability than to Mysore? The period of Samudra Gupta, according to the latest authorities, would appear to be about the 1st century A. D. ‡

In No. 71 the Pāndavas are expressly stated to have visited Balligrāme after the performance of the Rājāsīya. Other points of connection with the Pāndavas may perhaps be found in the following circumstances. The *vānava-dhara* or *kapi-dhwa*, the monkey flag, gave its name to the rulers of Kishkindha; and Kapi-dhwa is a name of Arjuna, the most popular of the Pāndavas. Again, there is reason to believe that Hānagal, just over the north west frontier of Mysore, was the Virāja nagara in which the Pāndavas passed their last year of exile *incognito*.§ Now, the Kadambas, the earliest historical line of rulers in that region, had the *kapi-dhwa* or monkey flag as one of their insignia (see pp. 53, 320) and when they were reduced to the position of feudatories under the Chalukyas, it was to the district of Hānagal that their jurisdiction was circumscribed.

With the commencement of the Christian era we enter upon more certain and authentic history. There is evidence that by the 2nd century the Kadam-

* *J. As. Soc. B. A. S.* IX, cxxviii.

† Seeing that *s'āpānuktaka* on closer examination resolved itself into *bāpānuktaka*, possibly still further investigation might result in the discovery that it should be read *bāpāla Mahārāja* (or *Mahārāja*).

‡ See the learned investigations of Mr. E. Thomas in *Report on Archaeological Survey of Western India for 1878*, Chap. III. Also article by Sir E. C. Bayley, in *Ind. Ant.* VI, 57.

§ The Guptas have been supposed to be the same as the Nāgas. The *Vishnu Purāṇa*, using the prophetic style, says, “the nine Nāgas will reign in Padmāvatī, Kāntigraha and Mathurā; the Māgadhās and the Guptas will rule over Prayāga on the Ganges; . . . the Gahās will possess Kālaga, Mādhāga, and the mountains of Māhendra.” Bk. IV, Chap. xxiv.

§ *Ind. Ant.* V, 177.

has were supreme in the north west of Mysore, and the Gangas in the south and centre: while the east was ruled by the Mahāvali Rāe, and the north east by the Pallavas. To take these up in the order mentioned.

Kadambas.—The dominions of the Kadambas embraced all the west of Mysore, together with Haiga (N. Canara) and Tulava (S. Canara). The founder of the line is variously styled Jayanta, Trilochana Kadamba and Trinetra Kadamba; and their original capital was Banavasi (Jayantipura or Vajjyantipura) situated on the river Varada on the western frontier of the Sorab taluk. It is mentioned by Ptolemy. It is also mentioned (in the Mahāwanso) together with Mahisha-maṇḍala (Mysore) as a place to which a Buddhist missionary was sent after the third convocation, held in the 18th year of As'oka or B. C. 245. The thero Mahadeva was sent to Mahisha, and the thero Rakshita to Banavasi.

As for the origin of the family,—it is said that after his conquest of the Asura Tripura, some drops of sweat fell from Śiva's forehead at the root of a kadamba tree: and thence was born the progenitor of the line, called in consequence the Kadambas (see p. 59). The tree itself is said to have been produced by a drop of nectar which fell upon the earth from the churning stick, namely the Mandara mountain, at the churning of the ocean.

The kadamba tree appears to be one of the palms from which toddy is extracted.* Toddy drawing is the special occupation of several primitive tribes spread over the south west of India, and bearing different names in various parts:—The Hale-paiki or Hale-paika of Naga, the I'diga of other districts in the west of Mysore, the Kumāra-paika of N. Canara, the Bīlvar of S. Canara, Vastara and Coorg, the Tiyar of Malabar and Coorg, &c. In Manjarabad the Hale-paiki hold a higher social position, and are called *Dēvara mahākāṇu*, sons of God. The Todas of the Nilagiri clearly betray a common origin, for among them the Paiki form the highest clan, from which alone the *pōlāls* or priests are chosen, and these also style themselves *Der mahā* (that is *I'dēvara mahākāṇu*) sons of God.† The Hale-paiki are said to be brave, and good sports-

* Toddy from the *talaku* (*date sylvestris*) resembles milk in appearance. It is obtained by making a triangular incision in the stem of the tree, just below the head, and tying an earthen pot under the incision so as to catch the juice as it exudes. Trees are successively tapped in this manner at about a foot apart as long as they continue to grow. When the toddy ferments, it has a strong and unpleasant odour. From it is distilled arrack. Toddy is also extracted from the *tāḍ* or palmyra palm (*betel-formis*). The juice of the bāni or bañal palm (*corypha urens*), when fresh drawn, resembles lemonade. The general name for toddy in Kannada is *heṇḍa*, *sēṇḍi*.

† Col. Marshall, *A Phrenologist among the Todas*.

men. They were employed by former rulers as foot soldiers and body guards, being noted for their fidelity. Besides extracting toddy from the bagini palm, they now engage in the cultivation of rice, and of woods containing pepper vines. The Bilvar are bowmen, as their name indicates. The Todas are acknowledged as the lords of the soil by the remaining tribes on the Nilagiri, and do no manner of work. They hold sacred the buffalo, (*mahisha*) from which animal Mysore, properly Mahish-ûru, derives its name, and maintain large herds of it for the sake of the milk.

A strong belief has been expressed that the Todas are connected with the Æthiopians,* a term applied by the ancient Greeks to certain dark races occupying the modern countries of Beluchistan in Asia and Nubia and Abyssinia in Africa. Now in the account which Herodotus gives† of a mission sent by the Persian monarch Cambyses, when he was in Egypt, to the Ethiopians, some curious coincidences present themselves, which may be thought to lend support to the theory; and it is well known that in the language of Beluchistan traces are found of a connection with the south Indian languages.‡ To quote the passage from Herodotus referred to: "When the leithyophagi had arrived from Elephantine, Cambyses despatched them to the Ethiopians, prescribing what they were to say; and carrying gifts, consisting of a purple cloak, a golden neck-chain armlets, a stone jar filled with myrrh, and a flask of date wine. These Ethiopians, to whom Cambyses was sending, are described as the most gigantic and the handsomest of men: their customs, it is added, are totally different from those of other nations, and especially so far as regards the royal power; these people investing with the sovereignty that citizen whom they regard as of most gigantic stature, and of strength commensurate to his size.

* H. p. 4.

† Thali, 20 ff.

‡ Belhûi, the language of the mountaineers in the kingdom of Edat in Beluchistan, contains not only some Dravidian words, but a considerable infusion of distinctively Iranian forms and idioms. The British note that their forefathers came from Haleh (Aleppo). Dr. Collwell, *Gram. Drav. Lang.* intro, 43.

The *Ek Squinn* from the East (for there were two kinds of Ethiopians in the army) were drawn up with the Indians; they resembled the other Ethiopians in appearance, but differed in their language and their hair; for the Ethiopians of the East are straight-haired, whereas those of Libya have hair the most curly of all men: for the most part, these people were accoutred after the fashion of the Indians, but they wore on their heads the skins of horses' foreheads stripped off together with the ears and mane; the mane answered the purpose of a crest, while the ears of the horses were fastened in an erect position; in lieu of bucklers they made themselves a sort of armour from the skins of cranes. *Laurent's Herodotus*, vii, 70. The following is the translator's note—It is probable they occupied E of Persia, a part of Gedrosia, and even the country of the Orin conquered by Alexander. Mecon, a province of Persia, on the bounds of Hindustan, appears to me to answer to the country of these Eastern Ethiopians.

"The Ichthyophagi having reached to this nation, presented the gifts to the king, saying as follows: 'Cambyses, king of the Persians, desirous to become your friend, has sent us with his behests to us to have an interview with you and present you with these gifts, in the enjoyment of which he himself delights.' The Ethiopian, already informed that spies were coming to him, made this reply to them: 'It is false that the king of the Persians' said the prince to them 'sent you with gifts, esteeming it such an honour to have me for his friend: neither do you speak the truth, for you have come hither as spies upon my kingdom. If your king were an honest man, he would neither covet another's territory besides his own, nor would he reduce to thralldom men from whom he has never received any offence. Now, therefore, do you give to him *this bow*; and say to him these words:—The Ethiopian king advises the Persian king, when the Persians can thus easily string a bow of this size, then to head his overwhelming multitudes against the Macrobian Ethiopians: until that time, let him thank the gods they have never turned the minds of the sons of the Ethiopians to possess themselves of any country than their own." He spoke thus, *unstringing the bow and gave it to the new comers*: then he took up the purple cloak, asked what it was, and how it was made. The Ichthyophagi describing to him all the exact particulars respecting purple and the mode of dyeing; the king said, 'The men are full of deceit; and full of deceits also are their garments.' Then he asked about the neck-chain and the armlets: the Ichthyophagi representing the beauty of such ornaments, the king burst into laughter; he knew, he said, they were chains, and observed that the Ethiopians had stronger ones than these. Next he inquired about the myrrh; and when informed how that ointment was manufactured he made the same remarks as he had done respecting the cloak. *But when he came to the wine, and was informed how it was obtained, he was beyond measure delighted with the beverage*; and then asked, what was the chief food of the king, and what was the greatest extension of life among the Persians. The spies replied, that the king ate bread, and described the nature of wheat; and stated that the longest duration of life prescribed to man is eighty years. Whereupon the Ethiopian prince observed, he was not at all surprised that living upon dung and muck, they should be so short lived; nor indeed would they even be able to attain to that age if they did not refresh their vigour by the use of the beverage, *pointing to the wine, and confessing that in that particular, the Ethiopians were inferior to the Persians*. The Ichthyophagi, in their turn, questioned the king on the length of life, and the diet of his people: he told them, that most of his subjects

reached their hundredth year, and some even exceeded that; their food was boiled meat: *and their drink milk.*"

This digression will be pardoned if it may be supposed to throw any light on the remote origin of the interesting races engaged in toddy drawing, from one of which, the Halepaika* for instance, we are probably to understand that the Kadamba family in reality sprang. These races, though now free, formed for ages, until quite recent times, the servile class; and should there be any reason, as is alleged, to connect them with the Chaldeans, the Turanian inhabitants of ancient Babylonia†, the vista is carried back to the very cradle of the human race and the sources of the Mosaic history of the creation.‡

To return to the founder of the Kadamba line of kings. Perhaps he was selected for the crown as the fittest of his race, after the custom of the Ethiopians as related above; but according to tradition, the people of the country being at the time without a ruler, had recourse to the state elephant, which being turned loose carrying a wreath, presented it to the youth whose birth was so miraculous, and he was consequently proclaimed king. The royal line thus founded continued independent till the 6th century, and during this period they claim to have performed many *asvamedhas* or horse sacrifices, indications of supreme authority. They were then subdued by the Chalukyas and reduced to the condition of feudatories, their jurisdiction being confined to the provinces of Pánungal or Hángal in Dbarwar. From the 10th century they appear to have been entrusted with the government of a larger portion of their ancestral dominions, and in the 12th century their capital was at Goa (Gopaka-patna). The founders of the Vijayanagar empire in 1336 seem to have been connected with the Kadamba family, and from that time no trace is met with of the latter.

The following are lists of the Kadamba kings as derived from various inscriptions. There is not sufficient information to admit of their being exactly synchronized, and there may have been branches of the family, but some of the names in each of the lists evidently correspond.

* The name Halepaika is said to be derived from *Angle* and *páyaika*, meaning the Old Post: others say from *lah* and *páyaika*, the old drinkers. Their complexion may have suggested the latter; and if the peculiarity which Colonel Marshall has remarked in the Toles, that they always keep step in walking—said to be very unusual even among trained sepoys when off duty—be common to the Halepaika, it may have suggested the other. And with regard to this latter peculiarity, may it not account for the Ekapáda or Ekapádika, the one-footed men of the Sanskrit writers? (pp. 123, 232).

† *Pérez. om. Tades*, p. 4.

‡ *Hist. of Babylon from the Ancient Monuments*, by the late George Smith, edited by Rev. A. H. Sayce.

subsist by begging. The minister, *Dushta-buddhi*, (a statue of whom is shewn at Kubattur), having learnt from astrologers that the boy had signs of greatness upon him indicating that he would one day become ruler of the country, took measures to have him secretly murdered. But the executioners merely conveyed him into the forest and let him go, where he was found by an officer named *Kulinda*, who was childless, and adopted by him. (*Kulinda* is said to have been the lord of *Chandragutti* in the *Shimoga* District).

The boy grew up as a valuable assistant to his protector; but the minister one day, on visiting the latter, discovered that the young man was no other than the boy he had thought was murdered long ago. Another plan was contrived to get rid of him, but, by a series of romantic circumstances, it came about that he married the king's daughter and succeeded to the throne, on which the minister destroyed himself.

As regards *Chandya Varman*, there is a story that he rescued from the flames of a forest fire a serpent named *Manjista*, which, entering into his mouth, took up its abode in his stomach. He was forced to wander about in search of a cure, which was eventually effected by an old woman at *Kalyāṇa-pura*. The truth probably is that his kingdom was usurped by some *Nāga* chief. According to the *Kāvérī Purāṇa*, *Chandra Varman* was a son of *Siddhārtha*, king of *Matya* (*Virāṭa's* capital, *Hāmagal* in *Dharwar*). He left his country, and went on a pilgrimage to all the holy *tīrthas* or bathing places, until *Pārvatī* appeared and offered him a boon, in consequence of which he received a kingdom at the source of the *Kāvérī*, and a *Sūdra* wife, from whom he, as a *Kshatriya*, should beget a valiant race called *Ugras*. For the eleven sons he had by her, the hundred daughters of the king of *Vidarbha* (*Berar*) by *Sūdra* mothers were obtained as wives. Each of these bore more than a hundred sons, who, to provide accommodation for their growing numbers, levelled the hill slopes and settled over a district five *yojanas* in extent at the sources of the *Kāvérī* river in *Coorg*.

Mayūra Varman seems to have restored the authority of the *Kadambas*, and is sometimes represented as the founder of the line. He became king of *Banavasi*, and there obtained 'the sword of sharpness, the shoes of swiftness, and the garment of invisibility.' He is said to have rescued *Sasiprabhā*, the wife of *Rāja Vallabha*, prince of *Kalyāṇapura*, from a *yaksha* named *Kandarpa Bhūshana*, living in *Hemanta-guke*, who had carried her off. He received in consequence a large accession of territory, together with the *Kalyāṇa* princess *Sasanka-mudre* in marriage. He is also stated to have introduced *Brahman* colonists from *Ahichhatra* (in *Rohilkand*), and distributed the country below

the Ghats into 64 portions, which he bestowed upon them. In the reign of his son Kshetra Varma, Chandragada or Trinetra, these Brahmans attempted to leave the province, but they were brought back; and in order to prevent a repetition of the attempt were compelled to leave unshorn a lock of hair on the forehead as a distinguishing mark. From these are descended the Haiga or Havika Brahmans of the north-west of Mysore. They would appear (p. 196) on this occasion to have been settled by Mukanna, that is Trinetra, above the Ghats, at Sthánagundúra (Tálagundi). During his reign, a kinsman named Chandrasena ruled the south of Tulava, and the Brahmans were spread into those parts. Lokáditya or Lokáditya, the son of Chandrasena, married Kanakávati, the sister of Trinetra, and had by her a daughter, whom Húbásiga, the king of the mountain Chanálas, sought as a wife for his son. In pretended compliance, he was invited to Tripura and there treacherously murdered. The authority of the Kadambas was extended in consequence above those Ghats, and the Brahmans followed this accession of territory. Lokáditya is said to have reigned 50 years.

Of Krishna Varma we have several notices, to the effect that his sister was given in marriage to the Ganga king Mádhava II, whose reign ended in 425. Krishna Varma's son was Deva Varma, who makes a grant, but without date, from Tripuravata. He claims to be in the enjoyment of a heritage not to be attained by the Nágas.* From the grants of the others who follow him in column b, it appears that Kákastha Varma was ruling at Palásika (Halasige in Dharwar); Mviges'a Varma at Valjayanti (Banavasi). The latter king is described as a fire of destruction to the Pallavas, and the uprooter of the lofty (*tunga*) Gangas. Ravi Varma is stated to have uprooted Chanja Danja the lord of Kánci†, who should therefore be a Pallava. Bhánu Varma was his brother, and in his reign may have occurred the Chalukya invasion which terminated the independence of the Kadambas, for Jaya Simha, who effected the conquest, reigned at the end of the 6th century. Accordingly, we find Hari Varma's grant issued from Uchchás'ringi (Uchchangi-durga near Harihara, the seat of government for the Nolambaváji Thirty-two Thousand province); but the family are not prominent again till the 11th century, when their alliance seems to have been sought by the Chalukya Vikrama in his plans against his brother, and on his success they were advanced in honour.

The group among whom Jayakes'i occurs had their capital at Gopakapaṭṭa (Goa). It will be seen (p. 98) that the first Vijayáditya married the

* Ind. Ant. VII, 34.

† *id.* VI, 80.

sister of the king of Hombucha. His son Jayakes'ī married Mailala Mahādevī, 'the ruby of the Chālukyas.' The daughter of the last Jayakes'ī married Kārṇa, Rāja of Chedi or Bandalkhand.*

Of the names in column c, Kīrti Varmma was governor of the Banavase Twelve Thousand province under the Chālukya king Trailokya Malla (p. 320). Barmmarasa was an official of Nolambavādi under Tribhuvana Malla (p. 18). Tāla appears as the head of the family in the time of Somes'vara (p. 89). Soma, grandson of Barmmarasa before mentioned, was an official of the Nāgara-khaṇḍa Seventy in the time of the Kalachurya king Bijjala (p. 59). Ketarasa's son Nāgati-arasa is described (p. 53) as lord of a thousand nāḍ and in authority at Uchchangi durga. Many particulars of the family are given in this place. Toppa Devarasa appears as the chief of the family in 1179 at Balligāṃve (p. 161). Finally, a Kadamba king, whose name is not mentioned, is said (p. 47) to have been established in his authority by Tikkama, the general of the Yādava king Rāmachandra Deva in 1277.

It seems probable from a consideration of the above particulars, that the branch of the Kadambas at Uchchangi-durga, &c., was different from that at Goa. The former seem to have had the management, and perhaps an hereditary claim to some portion, of the public taxes, referred to as the *manneya*, *pan-nēya*, &c. Though holding a subordinate position, they are always mentioned with great respect, as became the representatives of an ancient royal family of so high distinction.

Their grants of the 5th and 6th centuries, when they were independent, describe them in certain terms which it is singular are those a little later adopted by the Chālukyas, namely—their connection with the group of mothers (the seven mothers), and their being of the Mānavya gotra, and sons of Hāritī.

Gangas.—The true history of this important line of kings—apparently purely Mysoreans in their origin—may be said to have been entirely brought to light and authenticated by the inscriptions No. 151—157 included in this volume. They were previously supposed to be identical with the Chera kings mentioned in the earliest traditions of the south, but not one of their various grants so far known contains any reference to the Cheras.† An old Tamil chron-

* See the romantic story about this from the *Digvijaya*, *Ind. Ant.* IV, 235.

† It will be noticed (p. 233) that the Hoysala king Vishnu Vardhana after he had acquired the whole of the Gangga kingdom gives Chera as one of the southern limits of his dominions; that (p. 70) Gangga is distinguished from Chera; also that (p. 143) a Gangga professes to subdue a Chera king.

Chera probably corresponded with Travancore, Cochin, &c.

icle,*—which was, until the present grants were discovered, the principal, if not only, source of information regarding them—simply styles them kings of the Kongu country without any dynastic name.

That document further states that they were preceded in the government of Kongu by seven kings of the Rajta line. Of these no memorial has hitherto been found, but the following are their names, &c.—

	A. D.		A. D.
Vira Rāya Chakravarti.		Govinda Rāya.	
Govinda Rāya.		Chaturbhūṣa Kannaḍa Deva Chakravarti.	
Krishna Rāya.		S'rī Vikrama Deva Chakravarti	178—198
Kali Vallabha Rāya.			

In the section on the Rajta kings, it will be seen that some of these names correspond with those of later rulers of that line. Little is known of the first six kings, save that a learned Jain named Nāga Nandi was *guru* to the last three. S'rī Vikrama or Tiru Vikrama abandoned the Jain faith for that of S'iva, and after his conversion is said to have made many conquests in the Chola, Pāndya, Keraḷa and Malayāla countries. He is mentioned as if the first who ruled over Karaṇṭaka or Mysore.

No reason is stated for the change of dynasty which followed, but it seems highly probable that the Gangas of Mysore threw off his yoke and superseded him in the government, which thenceforward remained in their family for many centuries. The Ganga kingdom may be described, generally, as having extended over all the region drained by the river Kāvéri and its tributaries, with the exception of the delta of Tanjore: that is to say, over the south of Mysore and Coorg, with Salem, Coimbatore, the Nilagiri and parts of Malabar. Their territory in Mysore was called the Gangavāḍi Ninety-six Thousand, as containing perhaps 96 *nāḍa*; while their territory in Coimbatore and Salem was called the Kongu country.† Down to the middle of the 3rd century their capital was at Skandapura, which Lassen has placed at Gujāḷhatti, on the old ghat road from the south of Mysore to Trichinopoly: the seat of government was then removed to Talavāna-pura or Talakāḍu on the Kāvéri.

The Ganga crest was an elephant, and with the use of this animal, which abounds throughout the mountain ranges on the southern frontier of Mysore, they seem to have been very familiar. They were evidently a hardy and manly race; for one king reckons a wound received in war as his principal ornament, of another it is said his arms were grown stout and hard with athletic exercises and were adorned with hard knobs produced by the discharge of

* *Kaṇṇa-ḍeṣa vāḍḍanā*, Mad. J. L. and S. XIV.

† The subjects of Gangavāḍi are represented by the present Gangavāḍi rāṣṭra (Gangavāḍiṭṭam, p. 296); while those of Kongu are the present Kannaḍa, and a form of that name may also perhaps survive in Kōḷagu, which has been corrupted by Europeans into Coorg.

his bow as if with brilliant gems. Their skill in horsemanship is more than once mentioned. But they were distinguished alike in letters as in arms, for two of them are described as authors of books, and others as deep students of political and other science.

The following is the list of the Ganga kings from inscriptions,* with their dates, to a great extent verified by grants.

	A. D.		A. D.
Kongugi Varman Dharmma	188 to 239	Vilanda Rāja [Kongugi]	620
Mādhava	239	S'ri Vallabha [Govinda Rāja,	
Hari Varman	247 to 288.	Nandi Varman]	
Vishnu Gopa	330	Sivamāra, Nava Kāma, Kongugi	668
† Rāja Mallā		† Bhima Kopa	
Mādhava	to 425	† Rāja Kesari, A'luva Ganga	690
Kongugi	425 to 478	† Kithuvi Konguci	727 to 777
Arimite, Devvintre,		Rāja Mallā Deva	
Kongugi Yuddha, Konguci	478 to 513	Gueḍa Deva	
Mushkava		Rāja Mallā, Satya Vākya Konguci	837 to 869
S'ri Varman	to 539	Perummanadi do do	869
Phū Varman	539	Mallā Deva	878 to 894

It will be seen that Kongugi was a sort of family name, and held by several of the kings. It also appears in the forms Konguji, Konguci and Kongi i.

The first king is invariably described as having distinguished himself by the renowned, but rather unintelligible, feat of dividing with a single stroke of his sword a great *s'ila stambha* or stone pillar. It seems not improbable that the term should properly be *s'ila stambha*, the name given to the pillars on which the edicts of As'oka were inscribed. None has hitherto been found in the south, but no reason appears why one should not have been erected in this part of India, which Konguci I. overthrew. The conversion by the uninitiated of so artificial a term as *s'ila stambha* into the more common collocation *s'ila stambha* seems a most natural error. This king is also said (p. 289) to have been a wild-fire in consuming Baya, to whom further reference will be made later on.

The next king, Mādhava I, seems to have been a learned man, and is stated to have written a treatise on the law of adoption. Hari Varman it was who removed the capital to Talavna-pura or Talakāḍu, and there all the subsequent kings were crowned. Vishnu Gopa's claim to notice is generally a vague statement of his religious devotion; but in one inscription (p. 289) he is with more apparent truth to nature described as a skilful ruler, who retained his mental energy unimpaired to the end of life; from which it would appear he must have lived to a great age.

* The names in brackets are from the Cironkōde and not found in the inscriptions.

According to one inscription (p. 293) he seems to have had a son Rāja Malla, who was governor of Talavana-pura during his father's lifetime. But his successor, according to all the fuller inscriptions, was a son called Mād'hava, whether the same is not clear.* Mād'hava married the sister of the Kadamba king Krishna Varma, and their son was Kongani II, who, from the fact of his receiving his coronation anointing while an infant in his mother's lap (pp. 292-295), seems to have been born only shortly before his father's death. An important revival of Brahman influence is implied under Mād'hava II. from the statements (pp. 290, 291, 295) that he renewed many thousands of long ceased donations for the festivals of the gods and Brahman endowments. Kongani II. seems to have pursued the same policy.

Avināta, the son of the last, appears to have been a remarkable character: his names are singular, and he is credited with a mastery of magical incantations. He was the author of a commentary on the *Kirātārjunīya*. He is said (pp. 285, 292) to have waged sanguinary wars for the possession of Andari, A'lattūr, Paurulare, Pennagara and other places. Of these, Pennagara or Pelnagara is the place still so called situated near the left bank of the Kāvéri in the north west of the Salem district: the others have not been identified. He is also described (p. 292) as ruling the whole of (?) Pāk'hād (possibly Pālg'hāt, south west of Coimbatore, near which too is an A'lattūr) and Punnād, as if he had added these provinces to the Ganga kingdom. Punnād was a Ten Thousand country (p. 283), which apparently means that it contained 10 nads, for it is identical with the *Padinādu* of more modern times (p. 334) occupying the south-east of the Mysore District. Its chief at the time was Slanda Varma, and his daughter, we are told (pp. 222, 295), fell in love with Avināta and became his wife, although her father had betrothed her to some one else. By his conquests Avināta is said to have exacted tribute from the kings of Kerala, Pāṇḍya, Chola, Dravīḍa, A'ndhra and Kalinga.

Of the succeeding kings, under Vilanda Rāja (? Kongani IV), his brother. Śrī Vallabha, who was commander-in-chief, gained a great victory at a place called Bhimes'a grāma over the Pallava king Narasimha or Narasimha Pota Varma—who was trodden to death in the fight by his elephants (p. 285). He is said to have carried his victories over the whole of the Peninsula, up even to the river Narmadā, taking tribute from Chola, Pāṇḍya, Dravīḍa,

* The Chinese previously referred to gives a different account of what occurred. According to it, Vīṣṇu Gopa, being childless, adopted a son named Mād'hava, who was installed in the government in subordination to the king. But the latter afterwards had a son born to him, Krishna Varma, who was anointed as his successor and Mād'hava provided with some territory below the ghat. Krishna Varma dying childless, Dindikura Rāja, a connection of Mād'hava's, obtained the kingdom; but the ministers set him aside in favour of Kongani the son of Krishna Varma's sister.

A'ndhra, Kalinga, Virāṭa, Mahārāṣṭra and other countries. On his return from this expedition, he strongly fortified Talakāḍu. Meanwhile he took up his residence at Mūgunda-patna or Mukunda-patna, which was situated at the present village of Mākunda, near Molur, close to Channapattana. His successor also resided here, but it is at about this time that the Kādamba king Mṛigeśa Varma speaks of uprooting the lofty (*tunga*) Gangas, and the Chālukya king Vinayaditya of being served by A'lava Ganga (p. 287). The succession is not very clear until Prithuvi Kongani, who had a long and prosperous reign. His queen was named S'rījā (p. 288). It must have been his successor Rāja Malla, whom, according to Ratta inscriptions, the Ratta king Dhruva or Nirupama defeated and imprisoned; the Gangas, it is stated, having never been conquered before. This Ratta king's son Govinda, on coming to the throne about 785, released from his long and painful captivity the Ganga king whom his father had confined, but eventually was forced again to seize and imprison him.*

It is to this period, both from its style and from some of its historical allusions, that I would assign the reign of Ereyappa of the elaborately sculptured stone brought from Begur, 10 miles south of Bangalore (p. 209). He is described as descending with the brilliance of lightning among the stars in the clear firmament (a phrase indicating a peaceful and untroubled succession, specially used with relation to this line) of the world-renowned Ganga kings,—a pretty plain statement that he was an usurper. He is represented as the independent ruler of the Gangavādi Ninety-six Thousand, 'the protector of the mighty Valala and Mekhala kings, and the chosen lord and possessor of the auspicious Taila's dominion.' The former of the above phrases may be doubtful, but the latter is clear; and I consider refers to the Chālukya king Taila or Tailapa, in whose time that powerful dynasty, as will appear in the section relating to them, met with some reverse, and did not recover the possession of their dominions until 973, when a more illustrious Tailapa won back the lost throne of his fathers.

The important Rudra Deva inscription at Anumakonda or Warangal † must also refer to this period, as it speaks of Proli Raja capturing and subse-

* *Ind. Ant.* VI, 69, 70.

† *J. A. S. B.* vii, 301: revised and corrected by Ekan Dāś J. Ho. Br. R. A. S. x, 46. There must be some great mistake about the date: the former giving it as Saka 1054, the latter as 1054, and both as the year Chaitraśukla; but Chaitraśukla does not agree with either by 20 and 30 years! The reference to the Chālukya king Tailapa and his successor Bhīma, as also to the Ratta king Govinda, unmistakably fixes the period as the middle of the 8th century; moreover the Ayyapa of the Begur stone, who attacked Ereyappa and was defeated, was doubtless the Chālukya of that name, Bhīma's son.

quently releasing the Chálukya king Tailapa Deva. The latter, however, afterwards, when Rudra Deva had come to the throne, died, and was succeeded by Bhíma (the next on the list of the Chálukyas) "the vilest of kings" &c., who "ventured to defy the terrible Rudra Deva." He was eventually forced to submit, together with "all the rajas like him living between Kānchī-mangala and the Vindhya mountains"—the latter is the region of the Mekhalá or Narmadá river. But to connect Ereyappa more directly with this inscription, it will be seen that Proli is said to have given a kingdom taken from Tailapa (and Govinda Rája the Raṭṭa, who, it will be seen in another place, had at this time acquired supreme control of the Chálukya territory,) to "king Erba" in the first version, "king Udaya" in the second, of which I take the former to be correct.

To pursue the history of the Gangas.—Gauda Deva seems to have re-established their authority and is stated to have conquered Kānchī and levied a tribute upon Draviḍa. He also fought with the Chola king, and impressing him with fear, afterwards made friendship with Chola and Pāṇḍya. Of the two Satya Vākya Konganis there are inscriptions in Coorg, from which the dates are determined.* The first, Rācha Malla, is spoken of as ruling at Śrīpura, which was situated (p. 286) near Gúḍalúr, the existing place of that name on the north west of the Nilagiri, on the borders of that district and Waināḍ. He assumes the titles "lord of Kovalápurā or Koldápurā (Kolar) and of Nandagiri (Nandidurga)"†. Malla Deva, the last on the list, is related to have defeated an attack by the Pāṇḍya king.

Soon after this (about 894) it seems that a Chola king took Talakáḍu, and the Gangas were driven from their kingdom; but we continue to meet with notices of members of the family in subordinate positions. The first I can adduce is in a stone inscription, without date, of the Pallava king Bīra Nolaṃba, at Goribidnur. He claims to be "the protector of Ayyapa Deva's daughter"‡ and is, I take it, the Bīra Mahendra of the Begur stone (p. 209), while Ayyapa, as already stated, may be identified with the Chálukya prince of that name. If this be correct, he lost his life in that battle, and his daughter, taken prisoner §, became the prize of the ruling sovereign. In this inscription, whose

* *Ind. Ant.* vi, 99.

† He appears to have admitted the claim of a son of Ereyappa gāṇḍa to an estate in Kalnáḍ on his doing homage and paying tribute. Now Kalnáḍ is the name of the district bestowed by the emperor Ereyappa on similar terms (p. 209). Might the son possibly be his? But if so, it is difficult to account for the grant being set up in Coorg.

‡ *S'rīpura mūrti* ... *Ayyapa Devana nagaḷa nagaḷa*, the last word would also mean "Thumbler;" but I have adopted the more gallant interpretation.

§ Can this be the female, bound, apparently blind-folded, to the king's standard in No. 113?

date would thus be about 900, we find a Ganga, lord of Kolālapura, and *nanniya Ganga*, a Ganga of truth—a title evidently derived from the *Satya Vākya* of the later kings of his line—fighting under the Pallava king and losing his life in the battle.

Then we have (p. 143) *Satya* [*Vākya*], lord of Kuvalālapura, chief of Nandagiri, having the ensign of a lusty elephant, *nanniya Ganga*, &c., making a gift at Dalagami, apparently in 1058, in succession to the Chālukya king Jaya Simha. Though making no direct acknowledgement of dependence, he was probably subordinate to the Chālukyas; but the names have been deliberately mutilated. Next (p. 307) we have *Gangarasa*—retaining the titles, now shorn of their meaning, Kōnguli Varmma Dharmma Mahārājādhirāja—and lord of Kolālapura, with the crest of a lusty elephant, and also calling himself *nanniya Ganga*, holding the position of governor of the Arabala Seventy and Melāla *manneya* under the Hoysala king (? Ereyanga) in 1065.

A little later, or in 1070, we find (pp. 134, 144, 164) *Udayāditya* as minister for peace and war to the Chālukya king Bhuvanaika Malla. He seems (p. 165) to have gained some important victories, and by 1075 we find him (p. 143), after having subdued the neighbouring Chera*, Chola, Pāndya and Pallava kings, appointed as governor of the Banavasa Twelve thousand, the Sāntalige Thousand, the Mandali Thousand and the eighteen agrahāras. His titles are Ganga Permmasādi Bhuvanaika Vira, and he is lord of Kolālapura and Nandagiri, has the crest of a lusty elephant, and is a Ganga of truth (*nanniya Ganga*). He seems (p. 173) to be still in power in 1102. We next find (p. 216) a *Ganga Rāja* as a minister and general in 1136 under the Hoysala king Vishnu Varddhana, who (pp. 262, 332) had about 20 years before possessed himself by conquest of the whole of the former Ganga kingdom: the significant Ganga-titles are now dropped by the representative of the family. This Ganga Rāja's wife was Nāgalā Devi, and they had a son *Bappa*.

Further, in 1158 there appears (p. 158) *Ekkalarasa*, 'a moon in raising the fortunes of the Ganga family', appointed to superintend an agrahāra established in the reign of the Kalachurya king Bijjala by the governor of Banavate; while his son *Tallapa Devarasa* and his son-in-law Erakharasa remit the claim to certain dues in the same place (p. 160). These two appear (pp. 77, 119) in the same connection down to 1181.

The expression applied to Ekkalarasa, that he was a moon in raising the fortunes of the Ganga family, seems to imply some revival of their power, and

* This is worthy of note in connection with the hitherto supposed identity of the Cheras and Gangas.

accordingly we find an inscription bearing the dates 1173 and 1181 mentioned (*As. Res.* IX, 436) as having been found at Kurugôl, a few miles north of Belary, from which it would appear that the Gangas had been established by the Châlukyas in a principality situated at about the site of the modern Vijayanagar on both sides of the Tungabhadra, as there are temples and grants by the Gangas at Lakshmesvar. Possibly the union of the Ganga princess with Vira Pândya (p. 70) had something to do with this. The first of the princes that ruled at Kurugôl is stated to be Râksha Malla. His wife was Somala Devi, by whom he had a son Nerungala Râja. The latter married Pakshala Devi, who bore him two sons, Râksha Malla and Soma Bhûpâla, of whom the elder, Immañi (or the second) Râksha Malla, succeeded his father and was ruling at the time of the grant. It is interesting to note that the Châlukya king under whom this grant was made must have been the last of his line, and he is stated to have made Kurugôl his capital. See also p. 155 for Râksha Malla's territory.

Having traced the Gangas thus far after their downfall in Mysore, and seen how on the occurrence of that catastrophe members of the family found refuge with the neighbouring powers to the north, and were admitted to positions of influence and honour under them, we have now to direct our attention to a more distant quarter, where the Ganga sovereignty was revived and Ganga kings ruled with great glory for several centuries. This was in Orissa, where the Ganga vamsa's dynasty—also called Gajapatis or elephant lords, and acknowledged to have come from Karmâjaka*—was established at the end of the 11th century and continued to rule that country down to 1531, soon after which it was subdued by the Muhammadans. The first of the line was Ananta Varmma,† also called (according to Wilson) "Kolâhala, sovereign of Ganga Râshî," which is no doubt a mistake for lord of Kolâhala-pura, and sovereign of Ganga-vâñi.

The following is the succession of the Ganga-vamsa's kings of Orissa, as given in the chronicles preserved in the temple of Jagannâtha at Puri.‡

Chet Ganga (Chutanga, Samanga Deva, Rudra Deva)...	...	...	1132-1152
Gangasvara	...	...	1152-1166
Rajânta Deva	...	...	1166-1171
Madana Mohadeva	...	...	1171-1175
Ananta Bhîma Deva	...	...	1175-1229
Râjâganesvara Deva...	...	...	1229-1257
Lingulâya Narasimha Deva	...	...	1257-1281

Of these kings, Ananta Bhîma Deva was one of the greatest of the rulers

* Lassen, *Ind. Alt.* IV, 14.

† McK. Coll. I, cxxxviii.

‡ *Id.* and Dr. Hunter's *Orissa* II, App. 187.

of Orissa. He made a survey of his whole kingdom, measuring it with reeds. He also built the present temple of Jagannáth. Rája Narasimha Deva built the great Sun temple at Kanarak on the sea, the black pagoda, "the most exquisite memorial of sun worship in India or perhaps in any country."²

The line continued in power down to 1534, soon after which the country fell a prey to the Muhamadans; but the only kings that claim notice here are Parushottama Deva, ruling in 1479—1504, and Pratápa Rudra, 1504—1532. The former sought in marriage the daughter of the king of Kánci, famed for her beauty. But on the ground of his performing the office of sweeper to Jagannáth his suit was rejected. He therefore attacked Kánci and was at first repulsed. At length he captured it, and took the princess prisoner, whom he vowed in revenge should be married to a sweeper. The minister charged with the execution of this order kept the girl in concealment until the festival of Jagannáth, at which the king was accustomed to sweep the ground before the god; and while he was engaged in that act, placed her beside him and they were married. The reign of Pratápa Rudra is remarkable for the reformation of the Valahnava religion by the preaching of Chaitanya, whose views the king finally adopted; and Buddhism, to which he had previously inclined, was banished the country. Pratápa Rudra is said to have extended his conquests southwards as far as Cape Comorin, and his name occurs in many local traditions in the east of Mysore.

Not yet however have we done with the Ganga. About this time, or the first part of the 16th century, a Ganga Raja returned to the scene of their former dominions and established a principality at Srivasamudram, the island at the falls of the Kávéri, about 12 miles north-east of Talakádu.

Ganga Rája, after a prosperous reign, was succeeded by his son Nandi Rája, who, to atone for some ceremonial offence, leaped into the cataract at Gagara Chukki on horseback with his wife. His son, Ganga Raja the second, enlarged the city greatly, and lived with much splendour. He had two daughters, whom he gave in marriage to the two chief Pálégars in the neighbourhood. The one was married to the Rája of Kilimale, a place now in ruins, about 12 miles from Satyagála: the other daughter was married to the Rája of Nagamkerc, 3 miles east from Maddur. These marriages were very unhappy; for the pride of the ladies gave their husbands constant disgust. They were continually upbraided for not living in equal splendour with their father-in-law; and at length, having consulted together, they determined to humble their

² *ibid.* 286; Fergusson however now inclines to the opinion that it is really three centuries older. *Hist. Ind. Arch.* 422—5.

wives, by shewing that their power was superior to that of Ganga Rāja. Having assembled all their forces, they besieged Śivasamudra; but for a time had very little success.

The siege had continued twelve years without their having been able to penetrate into the island, when the two Rājas found means to corrupt the Dalavīyi or minister of Ganga Rāja. This traitor removed the guards from the only ford, and thus permitted the enemy to surprise the place, while he endeavoured to engage his master's attention at the game of chess. The shouts of the soldiery at length reaching their ears, the prince started up from the game. The Dalavīyi, who wished him to fall alive into the hands of his sons-in-law, endeavoured to persuade him that the noise arose merely from children at play; but the Rāja, having drawn his sword, first killed all his women and children, and then, rushing into the midst of his enemies, fought until he procured an honourable death. The sons-in-law on seeing this were struck with horror, and immediately threw themselves into the cataract at Gagara Chukki; and their example was followed by their wives, whose arrogance had been the cause of such disasters.

Jagadeva Rāyal of Channarayana and Śrī Ranga Rāja of Talakāḍi, the two most powerful of the neighbouring Pāḷgās, then came, and removed all the people and wealth of the place.

Mahāvalis.—The rule of this ancient house is established by the inscriptions Nos. 163 and 164, but their name, though connected with one of the most interesting places in the south of India, has been very rarely met with, and the dynasty has hitherto found no niche in history.

The first inscription (p. 304) belongs to the reign of a king named Mahāvali Bāṇarasa of the Mahāvali-kula,? door-keepers (*pratihāra*) to Paramesvara adored by all three worlds as the lord over gods and giants (*śura* and *asura*). The second inscription (p. 305) is of the reign of Mahāvali Bāṇarasa, who seems on account of his victories to have been called Vikramāditya, and to whom other kings gave the celebrated name of Bāṇa Vijyādihara.*

Mahāvali is evidently the same as Mahābali, after whom Mahābali-pur or the Seven Pagodas, on the eastern coast a few miles south of Madras, was named. According to Hindu mythology, Mahā-Bali or Bali was a powerful Asura emperor, who became so elated with his prosperity that he omitted the essential ceremonies and offerings to the gods. To punish his arrogance, Vishnu

* This term is more commonly met with as Vijyādihara (see above, p. XLIX). The interchange of *ja* and *da* is according to rule, and is well exemplified in the name of Vijaynagara, which was originally Vidyānagara.

assumed the form of a Brahman dwarf—the *vāmana avatāra*, the fifth incarnation—and appearing before him, asked a boon, which was promised. Vishnu requested only as much ground as he could pace in three steps, declining anything more, and this much was confirmed to him with the pouring of water. As the water fell into his hand, the dwarf's form expanded till it filled the world; and Vishnu, now manifesting himself, deprived Bali at two steps of heaven and earth, but on account of some virtues the latter possessed, left Pātāla or the infernal regions still in his dominion.

With regard to the Mahāvali-kula, they are mentioned in an inscription obtained by Sir Walter Elliot,* from which it appears that the Chālukya king Vikramāditya I (? 650—681) conquered the chief of the Mahāmalla† kula, besides by the capture of Kāंची subjecting the Pallava king Jayates'vara Pota Raja. 'From these facts it may be inferred' adds Sir Walter 'that the rulers of Māmallaipura were in a state of independence in the 6th and beginning of the 7th centuries.' The present inscriptions not only support this view, but, for reasons to be further stated, make it likely that from the 2nd century the Mahāvali line ruled the whole tract of country through which the river Pālār flows, from its source near Srīnivaspur, where these stones were found, past Kāंची (Conjeveram), to Mahābalipur near its mouth.

To revert again to the legends of Mahābalipur ‡ "The son of Bali, its reputed founder §, was Bāpāsura (Baniheren in *As. Res.*), who is represented as a giant with a thousand hands. Aniruddha, the son (or grandson) of Krishna, came to his court in disguise, and seduced his daughter; which produced a war, in the course of which Aniruddha was taken prisoner and brought to Mahābalipur: upon which Krishna came in person from his capital Dvāraka and laid siege to the place. Siva guarded the gates and fought for Bāpāsura, who worshipped him with his thousand hands; but Krishna found means to overthrow Siva, and having taken the city, cut off Bāpāsura's hands, except two, with which he obliged him to do homage. He continued in subjection to Krishna till his death, after which a long period ensued in which no mention is anywhere made of this place." It was subsequently destroyed by an inundation of the sea.

Whether the Bāpāsura of the inscriptions under notice had anything to do with Bāpāsura of the foregoing story or not, the coincidence of names is singu-

* *Seven Pagodas*, 137; see also *Ind. Ant.* VI, 76.

† Another form of the name, which variously appears is that of the city as Māmallaipura, and Mahābalipur.

‡ See *See. Pag.* 13; *As. Res.* I, 155.

§ Balipura is also given (p. 119) as a form of the name of Balligāra (the mother of cities, *paṭṭaṁgāra* *śrāvastā* etc., see p. 89), the capital of the Kāśyapa province in the north west of the Mysore, and its origin attributed to Bālī, while the name Bāpāsura itself, which was Sanskritized into Vāpāsura, might possibly have had some connection with Bāpā.

lar. But we are not without a direct reference to Bāya which enables us to place him with certainty not later than the 7th century. This is in the Nāga-mangala inscription (p. 287), where Dunda, the king of Nīrgunda, is described as the confounder of the Bāya-kula, a designation which may be considered as applied to the kings of the Mahāvali line who came after Bāya. But even with regard to Bāya, assuming that he is not the same as Bāga, there is probably a reference (p. 289) which makes him contemporary with the Ganga king Kōngani I, and therefore to be assigned to the end of the 2nd century.

That the Mahāvalis did not continue in power beyond the 7th century not only follows from the known fact that the Pallavas were in possession of Kānchi early in the 7th century—their former capital of Vengi having then passed into the hands of the Eastern Chālukyas,—and the improbability of their tolerating the existence of an independent kingdom in such close proximity to their capital, but from a Pallava inscription of 768 occurring on a stone at the very site where the two Mahāvali inscriptions are, with others from that time onwards in various parts of the Kōlar District, and from the existence at Mahābalipur itself of Pallava inscriptions of about this period.

Pallavas.—The Pallavas are an ancient line of kings of high interest who played an important part in the history of the south of India throughout the region in which the Telugu language now prevails. Their architectural remains at Amarāvali and Mahābalipur are among the finest in the country, and shew that they were at first Buddhists.*

Their origin is uncertain. They are mentioned in the Purānas along with the Haihayas, Śakas, Yavanas, &c., as Pahlavas, which would imply a Persian source.† “As the name of a people, the word Pahlav” says Weber “became early foreign to the Persians, learned reminiscences excepted: in the Pahlav texts themselves for instance it does not occur. The period when it passed over to the Indians, therefore, would have to be fixed for about the 2nd—4th century A. D., and we should have to understand by it, not directly the Persians, who are called Pārasikas rather, but specially the Arsacidan Parthians.”‡

* See Ferguson's *Five and Serpent Worship*.

† Wilson's *Pishan Purāna* (Hall's edn.) II, 187; III, 202 &c.

‡ *Hist. Ind. Lit.* (Trübner's Cr. Ser.) 188. There are Pahlavi Christian inscriptions at St. Thomas's Mount near Madras and other places in the south, supposed to be of the 7th or 8th century. See *Ind. Ant.* III, 113.

The Parthians revolted from the Seleucids about B. C. 250, under a chief named Arsakes (Asak, Arsakes) who founded an independent monarchy. The Parthians subsequently overran the provinces east of the Euphrates, and about B. C. 130 overthrew the kingdom of Bactria, so that their empire extended from the Euphrates to the Indus and from the Indian Ocean to the Paropamisus or even to the Oxus. The memorable wars between the Parthians and the Romans eventually weakened the former and gave the Persians the opportunity of throwing off the Parthian yoke. Led by Artabanus (Ardašīr) they put an end to the Parthian kingdom of the Arsacids, after it had lasted 476 years, and established the Persian dynasty of the Sassanids A. D. 226.

General Cunningham considers them Skythians* and it will be seen that their descent is described as being from S'áiváshana the S'aka king. "The Scythians, who had previously been in some measure allied to the Parthians, were a portion of the great nomad hordes of Central Asia who often swept down on the fertile, cultivated and comparatively refined south, like a whirlwind of locusts. To check their first advance the Parthian princes had paid them a sort of black mail, but Bactria, less fortunate, was rapidly overwhelmed to the north and west. . . . It was on the accession of the Parthian king Mithridates the Great, B. C. 124, that the tide of Scythian victory (over Parthia) was arrested, and they were driven back and compelled to pour their superabundant numbers into Seistan and the eastern provinces of Persia.† Thus was formed the famous Indo-Scythic kingdom of whose chieftains we have so many monetary records. Occupying, as they did, the plains south of the Hindu Kush between Bactria and the Punjab, and occasionally extending their power even to the mouth of the Indus, this Scythian kingdom effectually separated India from Greece, and arrested the growing influence of Greek manners and civilization; indeed, but for these intervening hordes, there seems no reason why the Greek language should not have been as well understood on the Jumna and the Ganges as on the Nile." ‡

Though several grants made by the Pallava kings have come to light, and there are frequent references to the line in contemporary records, yet, owing to the former being undated, and the references being generally to the Pallavas without any specification of names, no chronological list has hitherto been published of the rulers of this line; and, indeed, they have received but scant notice. Having obtained, as I consider, materials for drawing up such a list, subject to the corrections which further discoveries may shew to be needed, it is given below. On certain points there seems to be no doubt, namely, that the Pallavas to the 6th century ruled a country whose name was Vengi, situated between the mouths of the Krishna and the Godavari. Early in the 7th century (? 605) they were dispossessed of this region by the eastern branch of the Chálukyas, and then established their seat of government at Kánci (Conjeveram), where it remained in all probability till the 12th century: their inscriptions of about the 7th century are found at Mahábalipur.

* *Arch. Rep.* III, 4. The Parthians were a people of Scythian origin. Dr. Smith, *Class. Dict.*

† The present name of this portion of Persia, Seistan (or on the coins Seistan), is a memorial of this Scythian invasion, the district they occupied having been naturally called *Socastene*—the land of the Saka.

‡ *Vour's Hist. of Persia from the Ancient Monuments*, 125.

As regards their connection with Mysore, a grant on copper plates of the 4th century* shows them in possession of Videnūr, that is, the present Goribidnur, which was formerly called Bidanūr. Pallava inscriptions on temples and stone slabs occur throughout the Kolar District, of which I have found several, at Betmangala, A'ranī, Nangaliy, Srinivasapur, Nandī, Goribidnur and Molkalmuru†. Their titles in these grants generally correspond with those at p. 312. The name of the Nojambavādi or Nojambavādi Thirty-two Thousand province, extending over most of the Chitaldroog and Bellary districts, specially connects itself to all appearance with the Pallavas, but the earliest mention of it, so far as I can find, is in 1066 (p. 19). There is a gold coin in the Bangalore Museum bearing the image of Harihara on the obverse and the name Nojambavādi in Hale Kannaḍa characters in the middle line of the reverse. The following is the proposed list of the Pallava kings:—

	A. D.		A. D.
Mekunji	200	Trilochana Pallava	685
Trilochana, Trilochana		Nandi Pura Varman	735
Chandra Varman	300	... ..	745
Vijaya Nandi Varman	350	... ..	760
Vijaya Buddhi Varman	400	Nojambavādi, Ahava-duggan,	
Shankha Varman		Aditya Varman	788
Vira Varman	450	Hemachitra	788
Shankha Varman		Vattiga, (1 Battiga, or Chattiga)	804
Sinhala Varman	500	Prasa Nalanda	
Vidana Gupta Varman	550	Lira Nalanda, Lira Tripetra	
Sinhala Varman ... ..		... ..	888
Rajendra Varman ... ..		... ..	944
Dewan Varman	c. 570	... ..	958
Chandra Danta, 1st Aditya Chandra	600	Balika Chandra, Nalanda, Vira Tala	
Kāma Rāja, Ravi Raja	610	Indira, Devalaka	1050
Narasimha Ravi Varman, Narasimha	620	(Alha Malli)	1070
Jayastambha Ravi Varman or		Narasimha Varman	1125
Jayastambha Ravi Rāja	650	... ..	c. 1140

The data on which the above list is based it is now necessary to state.

Sālivahana, whose era used throughout the south of India dates from A. D. 78, is acknowledged to have ruled at Pratishthāna, now known as Paithan, on the Godāvari. From him are said to have descended Mādhava Varman, Kulaksetha, Nīlakantha and Mekuti Pallava. The last appears as the founder of the Pallava line, with his capital at Dharanikota, and is

* S. Ind. Pal. II. xi.

† This is not certainly Pallava, as the most important part of the inscription has gone, the upper half of a fine slab having been recently broken off and carried away; for the repairs of a wall, I was told, but did not find the missing piece.

‡ Two inscriptions here, on a rock, but the names and chief particulars have been deliberately mutilated, so they cannot be put down as undoubtedly Pallava, but there is reason to suppose they are: one is dated in Saka 910.

said to have been a son of Mahadeva (Siva) by a girl of the mountain tribe called Chensuars (Chensabaras). * He is placed in about the year 200, and is, according to local tradition, the king under whom was erected the splendid tope or *stūpa* at Amarāvati, which is called on the spot the Dūpa Mogasāla (or assembly hall) of Mukuntī Mahārāja.†

Trilochana Pallava was ruling in the 4th century when Jaya Simha, surnamed Vijayāditya, of the Chalukya kula, invaded his territories, but failed to obtain a permanent footing. Jaya Simha seems to have lost his life in the attempt, for his queen, then pregnant, is described as flying after his death and taking refuge with a Brahman named Vishnu Samayājī, in whose house she gave birth to a son named Rāja Simha. On attaining to man's estate, the latter renewed the contest with the Pallavas, in which he was finally successful, cementing his power by a marriage with a princess of that race.‡ A Trivetra Pallava is said to have introduced Brahmans into his territory, and an inscription to this purport dated 2000 of the Kali (1100 years B. C.) we are told is to be found at Upatur in the Gūḍatur district.§

For the next three on the list, we have a grant by Vijaya Nandi Varma ruling at Vengi-pura, son of Chauja Varma, in the 7th year of his reign, of certain dues at Viletur (Gurililur), in the province of Kādubāra (? the same as Kuvāḍā or Kōḷā, the present Kolar).¶ Vijaya Buddha Varma, is also mentioned, in a grant§§ by the same, as his Yuva-rāja. For the next six there is a grant|| by Vishnu Gopa Varma, made from Palakkada (which might suggest Pulicat) while Yuva-rāja, in the 11th year of Simha Varma; and one ** made by Simha Varma, the son of Vishnu Gopa Varma, in the 8th year of his reign, from Dasanapura, of a village in Vengorāshṭra. Rājendra Varma, and his son Devendra Varma also appear in a grant†† and the latter is perhaps the Pallava to whom the Kadamba king Mṛigesa Varma, about 570, describes himself as a wild-fire. Chauja Danja is mentioned‡‡ as king of Kāंची and uprooted by the Kadamba king Ravi Varma,

* Wilson, *McK. Coll. I*, cxvii, cxx.

† Ferguson, *Tr. Ser. Wer.*, 171. The building is supposed to have been under erection from about A. D. 210 to 380, and the statements of the Buddhist pilgrim Hiuen Tsiang lead to the supposition that it was abandoned about 551.

‡ Sir Walter Elliot, *Mad. J.* IV, 73.

¶ *S. Ind. Pat. Pl.* xx; *Ind. Ant.* V, 175.

|| *id.* V, 50.

†† *id.* III, 152.

§ Wilson, *McK. Coll. I*, cxx.

§§ *Ind. Ant.* VI, 175.

** *id.* V, 154.

‡‡ *id.* VI, 30.

which would be about 600; and as the name Ati Rāja Chanda Pallava appears on a temple at Mahābalipur* I have supposed him to be the same, but this might be a name of the next, Kāma Rāja or Rāja Jaya, who is also mentioned in an inscription at Mahābalipur† as the Pallava-vara. Either he or his predecessor should, from the evident period of the inscriptions, be the Pallava whom the Chalukya king Satyās'raya (608—634) forced to hide behind the ramparts of Kāंची‡ which seems to be an allusion to the ejection of the Pallavas from the Vengi country by the Chalukyas.

Narasimha § or Narasimha Pota Varmma || (p. 301) must be the Pallava king who, about 620, fell at Bhimes'a grāma in a battle with the Ganga king (but at that time commander-in-chief) Sri Vallabha, and was trodden to death by the elephants (p. 285). He it is who is described (p. 301) as having made (or created) a remarkable collection of statues in stone consisting of Rāja Simhas'vara and other *deva kālā*, which, as there is no god of that name, I suppose to refer to deified members of the royal family, and perhaps to the Chalukya named Rāja Simha who married a Pallava princess as before stated. Jaya's'vara Pota Rāja or Pota Varmma appears¶ as the name of the Pallava monarch defeated by the Chalukya king Vikramāditya I (650—681), who, with reference to this victory and one over the Mahāvāli king, claims to be the real Sri Vallabha and the real Rāja Malla**, both Ganga titles referring to the victory gained at Bhimes'a by the king bearing the former name. The idea seems to be, that as the Pallava was killed in that battle—and came by his death, perhaps accidentally, by falling under the elephants, it may be of his own side, which charged over him—he could not be considered as conquered. But Vikramāditya actually defeated the king, “who had never before bowed to any other man”, and made him kiss his feet with his crown. Hence he was more the favourite (*Vallabha*) of fortune (*Sri*). The claim to be Rāja Malla need not necessarily imply that the Mahāmalla line continued in power till this

* See. Pag. 59, 120.

† *Id.* 58, 123, 224.

‡ *Ind. Ant.* V, 73.

§ *Id.* VI, 78.

|| Pota Varmma is doubtless a corruption of Buddha Varmma. But there is a local god named Pota. C. P. Brown says (*Tel. Dist.*) “he is a rusticated, like Pao, worshipped (chiefly by herdsmen) throughout the Telugu, Kannaḍa, and Maratha countries; after him many men are named. His wives, after whom some women are named, are called Gangamma and Polakamma or Polakamma. These answer to Punch and Judy.”

In Mysore, Potappa is represented as ‘a man with a sword in one hand and a buffalo's head in the other. His figure is invariably placed in temples of Dharmā Rāya, the chief object of worship among the Tigalar, a class of cultivators from the Tamil country.

¶ *Ind. Ant.* VI, 78.

** See. Pag. 127.

period; which, though just possible, is hardly probable: it is sufficient if he conquered the Pallavas who had but recently conquered the Mahāmallas, to constitute him Rāja Malla, and the verbal resemblance to the Ganga title gives occasion for a side thrust at them too beyond what is contained in claiming to be the true S'ri Vallabha.

Trairāja Pallava, which does not seem to be a name, is the king defeated (p. 237, 241) by the Chalukya king Vinayāditya (681—695). Nandi Pota Varmma is explicitly stated (p. 300) to be the name of the Pallava king who was slain in battle in the Udāka province by the Chalukya king Vikramāditya II (733—747), when all the royal insignia fell into the hands of the conqueror, who made a triumphal entry into Kānchi, but refraining from plundering the city, commemorated his entry by causing the statues before mentioned to be gilded; while his queen Loka Mahādevi caused a temple to be erected* at Pattadakal to celebrate the victory. In about 745 the Chalukya prince Kirti Varmma, then Yava rāja, attacked a Pallava king (p. 301) whose name is not given, and forcing him to take refuge in a hill fort, plundered him of all his treasures and scattered his troops: while in 777 a grand-daughter of the Pallava king, and therefore perhaps this one, is the wife of the king of Nigunda in the Chitaldroog District (p. 288).

About 760 the Rājta king Dhruva or Nirupama claims† to have conquered a Pallava king. As a Pallava inscription of 768, at Gūlgūpode near Srinivasapur where the Mahāvāli stucco were found, gives the king's name as Nalamba, he may be the one. It is some confirmation of this that the name Nirupama occurs in a mutilated Pallava inscription on the Rāmalingesvara temple at Avani, in which the Pallava king's name is Nalambādhirāja, with the *upadēya* or cognomen *dhava duggan ahīlara javanam*. It would appear that his wife was a Kadamba princess, and named Devāmbikā. There is also an inscription of Nalambādhirāja at Nandi (p. 212). The next Rājta king, Govinda or Prabhāja Varsha, also defeats a Pallava king about 790 or 800.‡ Now, according to Wilson, the king of Kānchi in 788 was Hemasītala, whom he describes as the last Buddhist monarch of that place. Akalanka, a Jain from Sravastha Belga, disputed in his presence with the Buddhists, who were defeated, and banished to Kandly in Ceylon. The same Rājta king, Govinda,

* *Ind. Ant.* VI, 85. She was a Hāhaya princess, 61.

† *id.* 69.

‡ *id.* 71.

Three dates then follow without any names. The two first are clearly expressed in words, in Hale Kannaḍa, according to the *S'aka nripa kula*, and are cut on two long narrow stones at Betmangala, which are now enclosed in a small temple and worshipped as gods under the name of Gangamma. They are completely smeared with saffron and dotted over with vermilion spots; the usual offerings of flowers, &c., are placed on the heads of the stones and at foot. Both are very brief, and record some grants apparently by Kadamba princesses. From the locality, and comparison with the one above mentioned, I consider them Pallava. The date 988 is that of one of the two mutilated rock-inscriptions at Molkalmuru. A more careful examination than I had leisure at the time to* make, now some years ago, may clearly identify them with the Pallavas.

There seems reason to believe that about this period, the Cholas, having upset the Ganga kingdom, overran the Pallava possessions in the north-east of Mysore and then supplanted the Eastern Chalukyas at Vengi. But the Western Chalukyas must have recovered the present Chitaldroog District, which was formed into the province of the Nolambavāji Thirty-two Thousand, and placed under the prince Vijayāditya, who was also viceroy of Vengi (as will appear further on under the Chalukyas). About 1050 we have (p. 327) a Sthira Gambhira Nolamba, who distinguished himself in the army of the Chālukya king A'hava Malla and received the titles *Vīra-tala-prahāri* and *Doḍḍanṅa*. His son was A'bu Malla. About 1070 we have a Pallava made to pay tribute to the Chālukya king Bhuvansika Malla by his general Udayāditya of the Ganga family (p. 143). In 1079 we have (p. 396) the Chālukya prince Jaya Simha, the brother of Vikrama, calling himself a prince of the Pallava line, and it seems to follow that his mother must have been a Pallava princess. In 1081 we find mention of a Pallava subordinate to the Chālukya king Vikramārka. About 1120 we have (p. 331) the Hoysala king Vishnu Varddhana defeating a Pallava, whose name appears to be Nara-simha Varmma, and taking Kānchi. And last'y, the Chālukya king Jagadeka Malla (1138—1150) boasts (p. 58) to have driven the Pallavas from their kingdom, which he added to his own dominions, thus terminating the continual rivalry and contests of seven centuries. It would appear (pp. 8, 52) that this victory was achieved by his general Vijaya Pānḍya Deva of Uchangi, who was in consequence granted the title 'lord of Kānchipura'; and he calls himself 'defeater of the designs of Rājiga Chola', who will be noticed in connection with the Chālukyas. I have not met with any further reference to the line.*

* It appears that a Pallava is said to have been conquered in 1223 by the Yālava king Singham Deva of Dēvāḡḡi. *Ind. Ant.*

Chalukyas.—The memorials of this powerful line are perhaps more abundant, exact and varied than those of any line of sovereigns in the south. Their first appearance south of the Narmadā was in the 4th century, previous to which they are said (p. 149) to have had 69 predecessors on the throne of Ayodhya (Oudh). On entering the Dekhan they encountered the Kalachuryas the Rattas, the Kadambas, and the Pallavas. The three first were reduced to the condition of feudatories; the Pallavas however drove off the invader, who was slain, but his successor defeated them and then formed with them an alliance cemented by a marriage with a Pallava princess. The Chalukya capital was established at Kalyāna, still known by that name, situated in Bidar in the Nizam's dominions, about a hundred miles west of Haidarabad; their country was called Kuntala-des'a and Karṇāṭa-des'a.

At the commencement of the 7th century the Chalukyas separated into two branches, of which the Eastern Chalukyas made Vengi, taken from the Pallavas, their capital: the Western Chalukyas, with whom chiefly Mysore is concerned, continued to rule from Kalyāna. From the name of the founder of this branch they were called the Satyās'raya-kula. In the 8th century the Rattas appear to have regained an ascendancy, and the Chalukya power was for some time obscured: but at the end of the 10th century their authority was restored, and they reigned with increased glory to the end of the 12th, when they were subverted by the Kalachuryas.

The Chalukyas were of the Soma vamsa or lunar line, and the Mānavyasa gotra. They claim to be the sons of Harita, nourished by the *Sapta mātṛikā*, or seven mothers. The bear was the principal emblem on their sigget, obtained from Bhagavān Nārāyaṇa (Vishnu); but their insignia included a peacock fan, an *ankus'a* or elephant goad, a golden sceptre, and other symbols. The titles on their inscriptions, which are very numerous in Mysore, especially in the Nagar Division, are nearly invariably as follows—*Samasta-bhuvand's'raya*, *S'ri-prithvi-vallabha*, *Mahārājādhirājā*, *Parames'vara*, *Parama-bhaṭṭāraka*, *Satyās'ra-kula-tilaka*, *Chalukyābharāṇa*.

Although the above details are very circumstantial, the account of the origin of the Chalukyas is evidently purāṇic*, and the real source from which they sprang is far from clear. Moreover, while on the one hand the name Chalukya bears a suggestive resemblance to the Greek name Seleukeia, on the other

* They are stated (p. 68) to have miraculously sprung from the moisture or water in the hollowed palm (*chuluka*, *chulaka*) of Harita's hand; see also p. 153. According to another account (*Ind. Ant.* VI, 74), from a libation to the gods poured from his *chulka*, *chulaka* or *chuluka* by Hārītī, who were five tufts of hair on his head, that is, he was a Brahmachari or bachelor student.

hand it will be seen (p. xi) that the title to be descendants of Harita or Hārīti, nourished by the seven mothers, and of the Mānavya gotra, may have been adopted from the Kadambas, on their being subdued; while as to the 59 previous kings, who are said to have occupied the thrones of Ayodhya, not a single trace has been discovered. May not the Chalukyan kings have been of Seleukian or Seleucidan origin; and the prolonged struggles between them and the Pallavas,* supposing these to be of Parthian connection, have been but a continuation of the contests between Seleucidæ and Arsacidæ, transferred from the banks of the Tigris and Euphrates to those of the Krishna and the Palar?

The succession of the earlier Chalukya kings, down to the commencement of the 7th century, when the family separated into two branches, has not been very decidedly made out. The following seems to be the probable order:—

	A. D.		A. D.
Jaya Simha, Vijayāditya.		Pulakes'i, Raja Vikrama;	... 489
Rāja Simha, Raja Raga.		Kīrti Varmma	
Buddha Varmma, Vira Nomanba	... 444	Mangales'a, Mangales'vara	... 566—578
Vijaya Varmma, Vijaya Rāja	... 472		

Jaya Simha is said to have defeated and destroyed Krishna the Rājā Rāja. He himself, however, was slain in an encounter with Trilochana Pallava. His queen, then pregnant, fled and took refuge with a Brahman called Vishnu Somayāji, in whose house she gave birth to Rāja Simha or Rāja Rāja. On growing up to man's estate he renewed the contest with the Pallavas, in which he was finally successful, and married a princess of that race.† The memory of this Rāja Simha it was, I have conjectured, that was preserved in the statue bearing that name erected by the Pallava king (p. 301). His son was Buddha Varmma, a name evidently Pallava in its associations: with it, therefore, I connect Vira Nomanba, a name also clearly connected with the Pallavas (p. 306), and assign them to the date of the grant No. 158, which date may not be inaccurate, though, as it is, the grant is of a much later period; this will be shewn further on. Vijaya Varmma was Buddha Varmma's son.‡

Pulakes'i or Paulakes'i was the most powerful of the early kings and performed the horse sacrifice. He appears as the lord of Vātāpi-nagara or Bādāmi.§ His second name was Rāja Vikrama (p. 298). His date is taken from a grant in the British Museum. His son was Kīrti Varmma, who was the conqueror of the Kadambas (p. 299). Mangales'a, his younger brother, subdued

* An expression used of the Pallavas in a Chalukya grant (p. 300), describing them as "by nature hostile" (*prakṛity-arcira*), seems to imply something mutually hostile in their origin.

† *Met. J. L.* p. 8. IV, 75.

‡ *Ind. Ant.* VII, 249.

§ *id.* V, 69. The date of this inscription is singular, being given as 3730 from the war of the Śākata, 8560 of the Kali yuga, and 506 of the Saka era.

the Kalachuryas. He attempted to establish his own son in the succession, but Satyás'raya, the older son of Kirtti Varmma, obtained the throne, about 585. About 20 years later, or 605, his younger brother Vishnu Varddhana, surnamed Kubja, crooked or hunch-backed, captured the city of Veengi from the Pallavas. From this time the family separated into two branches: the Western Chálukyas continuing to rule from Kalyána to the end of the 12th century, while the Eastern Chálukyas remained in power in the Rájamahendri country till the beginning of the 11th century.

The following is the succession of kings in the western line, as confirmed by numerous grants:—

	A. D.		A. D.
Satyás'raya, Pulikeshi	P 585 to 634	Tallapa, Tallu, Nirmamadi Tallu	973—997
Ambari, Amari		Satyás'raya, Sattimanta, Irivi, Bhejunga, A'lava	
Ajitya Varmma		Malla	997—1008
Vikramáditya	P 658—681	Vikramáditya, Váha Vikrama, or Nirmamadi	1008—1018
Vinayáditya, Tudula Malla	681—695	Jaya Simha or Jagadeka Malla	1018—1040
Vijayáditya	696—733	Somes'vara, Trailokya Malla, or A'lava Malla	1040—1060
Vikramáditya	733—747	Somes'vara, Soma, Sori, or Bhavumadka Malla	1060—1076
Kirtti Varmma	747—758	Vikramáditya, Káli Vikrama, Vikramánka,	
Kirtti Varmma	758—844	Perumadi, or Tribhuvana Malla	1076—1127
Tallapa		Somes'vara, Soma, Bhaketa Malla, Tribhuvana	
Bhima Rája		Malla	1127—1138
Ayya, Ayya		Peruma, or Jagadeka Malla	1138—1150
Vijayáditya, Vijetáditya		Tallapa, Nirmamadi Tallu, Nirmadi Tallapa, or	
		Trailokya Malla	1150—1182
		Somes'vara or Tribhuvana Malla	1182—1189

Satyás'raya or Pulikeshi II, was a great conqueror and subdued all the neighbouring nations. He is said (p. 299) to have gained victories on simply riding forth alone, mounted on his splendid charger Chitrakauhā. His greatest victory was over Harsha Varddhana, king of Kanauj, and the most powerful monarch in Northern India (pp. 236, 299). By this conquest Satyás'raya obtained the title of Parames'vara or supreme lord, ever after borne by the Chálukyas. Of his son Ambara there is a memorial in the grant No. 159 (p. 298). Vikramáditya I. was successful in war against Pándya, Chola, Kerala and Kalabhras* (p. 299) but his greatest achievement was his capture of Kánchi (pp. 237, 241) and forcing the Pallava king 'who had never bowed to any other man' (pp. 237, 241, 299) to kiss his feet with his crown. Vinayáditya, his son, captured and destroyed the army of Trailógya Pallava, the king of Kánchi (pp. 237, 299), was served by the Pallava, Kalathra, Kerala, Haihaya, Váha, Malava, Chola, and Pándya kings, as well as by A'lava Ganga (p. 237); and levying tribute from the rulers of Kavera, Párasika, Simhala and other islands,† churned all

* Perhaps the Kalabhuriyas or Kalachuriyas.

† Simhala is Ceylon. Eavera may be some island in the Bay of Bengal, as Srirangam, Srirangamam or Srirangapatam; Párasika, a name of Persia, introduced between the two, is difficult to explain, unless indeed the Pallavas, retaining some tradition of a Persian origin, may have given the name to an island in the south.

the kings of the north and gained possession of the Pāli dhvaja* (p. 299). His son Vijayāditya completed the conquests of the two preceding reigns, both in the south and the north, and in addition to the Pāli flag, gained the Gangā and Yamunā flags (p. 300). His son Vikramāditya II. gained an important victory in the Udāka provinces over the Pallava king Nandi Pota Varmma, whom he slew in battle, and capturing all the royal insignia, made a triumphal entry into the capital city Kāncchi, which he refrained from plundering, and ordered the remarkable statues he found in the royal palace to be gilded (p. 300, 301). He then, after withering up Pāñjya, Chola, Kerala, Kalabhra and other kings, took up his residence at Jayamambha, situated on the shore of the southern ocean, called the Rolling Ocean (*ghāṛṇamānīrya*). Kirtti Varmma II, his son, while yet Yuva Rāja under his father, obtained permission to make an expedition against the Pallava king, whom he drove to take refuge in a hill fort, and dispersing his army, plundered his treasures (p. 301).

But the Chālukyas were now to suffer a reverse, and their glory under Kirtti Varmma III was obscured by the ascendancy of the Rattas;† the proof

* What this flag was is not clear. Pāli is the name of the language of Magadha, the sacred language of the Buddhists.

† The Ratta, Rāṣṭra or Rāṣṭra-kūṭa family of kings "rose to power in the Dekhan about the middle of the 8th century, and for the space of two centuries dislodged and almost took the place of its older rival the Chālukya race of Kalyāṇa. During the time of its prosperity, it extended its rule not only over the Dekhan proper but over the Konkan, a portion of Gujerat, and Central India up to the Vindhya. Its power soon again towards the close of the 10th century, when the Chālukyas, under Tailaga of Kalyāṇa and his successors, regained their ancient position. But even after that period we find Rāṣṭra-kūṭa states at Devagiri, at Belgaon, &c., in the Dekhan, in Central India, and even as far north as Kanauj, some of which played a considerable part during the last period of Hindu rule, and branches of which flourish even in the present day." (*Ind. Ant.* VI, 59).

The following is the list of Ratta kings:—

	A. D.		A. D.
Govinda	689	Amoghavarsha	810
Karka	685	Akhavarsha	805
Indra	710	Jagadendra	
Dantidurga, Danti Varmma, Prithvi Vallabha, Khadgavallabha ...	715—735	Indra Sriya	
Krishna, Vallabha	735	Amoghavarsha	
Govinda, do	765	Govinda Rāja	
Dhruva, Dhruva, Nirupama, Kali Vallabha, Dhruvarsha ...	770	Bodhiya	
Govinda, Jagadnaga, Jagadendra, Prithvi Vallabha, Sri Vallabha, Prabhavarsha ...	785—810	Krishna Rāja	
		Khadika, Khadiga	
		Kakula, Karkara	973

Dantidurga subdued a prince named Vallabha, and obtained the title Rājādhirāja Parammavara. His successor Krishna humbled the Chālukyas. Dhruva subdued the Pallavas and made a prisoner of the Gangā king, whose family had never been conquered before. Govinda III was the most eminent of the dynasty. He released Gangā, whom his father had imprisoned, from his long and painful captivity, but he again to reduce and imprison him; he also went to the Tangubhadra and again subdued the Pallavas; he also ordered the Lord of Venṛi (the Eastern Chālukya king) to build him a fort, which was done apparently at Mānyakheta (now Mālibet, in the Nizām's dominions), which, under the next king, became the capital. *Ind. Ant.* VI. 59—72; *J. Bo. Br. E. A. S.*

of this in 804 has already been given (p. lvii). Of the next three kings, it is considered, as previously stated, that Taila and Ayyapa correspond with those of that name in No. 113 (p. 209). But fuller particulars, as already described (p. lix), are contained in the Rudra Deva inscription.* There the Kāṭṭiya king Proli Deva is said to have in an instant bound down Tailapa, the head ornament of the Chālukyas, but on being pleased with his faithfulness as speedily released him; he dealt in the same way with Govinda, and gave the kingdom (*i.e.* Taila's kingdom, as it is called in the Begur inscription, which had come under the power of Govinda the Rājā) to king Erha. Then (v. 18) "from sheer fright of the valorous king Śrī Rudra Deva (Proli's son), king Tailapa was afflicted with diarrhoea and became emaciated. And although this resulted in death, Bhīma ventured to succeed to the fleeting royal dignity." And (v. 20) this "Bhīma, the vilest of kings, a brute among men, the husband of his step-mother, who killed an eminent brother at dinner, intent upon attempts at swallowing the skies, ascended the point of the great peak of the mountain of pride, and incensed by envy, ventured to defy the terrible Śrī Rudra Deva." The latter went against him, burnt the suburbs of Chodādaya (or Bodādaya) and forced Bhīma, with all the Rājās like him living between Kāñchi maṇḍala and the Vindhya, to submit. Ayyapa, according to the Begur inscription (p. 209) seems to have attempted to attack Bira Mahendra, whom I conjecture, for reasons already given, to be the Pallava king; but was defeated, probably at Begūr, or Berūr as it is written on the stone, by Iruganga Nāgatta, an officer under Kreyappa, and slain; his daughter (as represented in the sculpture) being taken prisoner. She, according to the Gori-bidnur inscription mentioned p. xlv apparently became the prize of the Pallava monarch.

The Chālukyas, thus thoroughly beaten and disgraced, had no resource but to flee from their kingdom. The representative of the line, Jaya Simha, perhaps a second name of Vijayāditya's, fled to Anhalvara in Gujarat, the court of Bhoja Rāja, the last of the Chawuras or Samras. There his son Moolraj married the daughter of Bhoja Rāja, and in 931 succeeded the latter on the throne, the Salic law being set aside in his favour. He ruled at Anhalvara for the space of 59 years, and his descendants occupied the throne of that country with great glory till 1145.

Meanwhile Tailapa defeated the Rāṭṭas (p. 149) in the person of the Rāṭṭa king Kakkala†, and retrieved the Chālukya fortunes. He ascended the throne

* *J. Bo. Br. R. A. S. I.* 43.

† *Ind. Ant.* VI, 63.

at Kalyāna in 973, and transmitted to his posterity a kingdom which increased in splendour and prosperity under each succeeding reign for nearly two hundred years. The Cholas, who, taking advantage of the late collapse of the Chālukya power, had pressed northwards, brought the Ganga kingdom to an end, and overran much of Mysore, were now the chief opponents of the Chālukyas: and Tailapa is described (p. 149) as full of desire to fight with the Chola Rāja, and as being a destroying fire to the Cholas. In fact the tide of Chola conquest seems to have been thus turned aside to the eastwards, and accordingly we find the Eastern Chālukya king Vimalāditya forced into a matrimonial alliance with the Cholas, with the result that his kingdom passed in 1023 to Rājendra Chola or Rājarāja Chola, said to be his son.*

To Tailapa and his wife Jakabbe was born Satyās'raya, who succeeded him and married Ambikā Devi. Their sons were Vikrama and Das'a Varma (p. 87). The former, dying without issue, was succeeded by his nephew Jaya Simha, the son of Das'a Varma and Bhagavati Devi. Jaya Simha or Jagadeka Malla is said (p. 149) to be a lion to Rājendra Chola, and appears to have gained some advantages over them which led to a formidable invasion by the Cholas in the reign of his son Somes'vara. They burnt Pulikara nagara, the modern Lakmes'var, and destroyed its famous Jain temples erected by Permaḍi Ganga. But Somes'vara, having the titles Trailokya Malla and Ahava Malla, inflicted a signal defeat upon the enemy, and the Chola king would appear to have been killed. Somes'vara, on returning from the pursuit and defeat of the Cholas, halted at Puliyappaṭṭana or Puliyar-paṭṭa (the modern Huliyaṛ in Chitaldroog District) and made a grant of Sivanur (now Sāvanur) to Nāga Deva his chief general and minister, in 1059. Somesvara's son, named Vishnu Varddhana or Vijayāditya, who calls himself (p. 19) the Vengi maṇḍales'vara and the punisher of Ayyana (? his uncle: there is a similar reference to Ayyana at p. 327,) was in 1066 ruling the Noḷambavāḍi Thirty-two Thousand (which seems

* For convenience of reference it is desirable here to give the succession of the Eastern Chālukyas.

	Reigned		Reigned
Kalyāṇa Vishnu Varddhana ...	18 years.	Guntaka Vijayāditya ...	44 years.
Jaya Simha Vallaḍa ...	20 "	Chāḍoṭṭa Bhama ...	50 "
Indra Rāja ...	"	Kollahligunda Vijayāditya ...	6 months.
Rājarasodana, Vishnu Varddhana	9 "	Amma Rāja ...	7 years.
Dāṇḍi Rāja ...	25 "	Tilapa, Vāḍapa (usurper) ...	1 month.
Jaya Simha Vallaḍa ...	18 "	Vikramāditya ...	11 months.
Kakkaḍi, Kakkili ...	6 months.	Yodha Malla (usurper) ...	7 years.
Vishnu Varddhana ...	37 years.	Rāja Bhama ...	12 "
Sakali Varma, Vijayāditya.	18 "	Amma Rāja ...	3 (1945)
Vishnu Varddhana ...	20 "	Dhāṇḍuṇḍa ...	55 "
Vijayāditya, Narendra Mṛigurāja	48 "	Sakti Varma ...	12 "
Kali Vishnu Varddhana	1 1/2 "	Vimalāditya ...	7 (to 1023 A. D.)

to be the earliest mention of the province by this name). Meanwhile Rājendra Chola, before mentioned, who ruled 41 years or till 1064, we are told* "was succeeded by his son Vikrama Deva surnamed Kulottunga Chola. On the death (which, from what follows, must have been in 1077) of his uncle Vijayāditya, who had been viceroy of Vengi-des'a, the king deputed his son Rājarija to assume the office; but after holding it for one year, 1078, he resigned it in favor of his younger brother Vira Deva Chola, who assumed the title of Kulottunga Chola. His grants are found in great numbers from 1079 up to 1135." It seems to me clear that A'hava Malla must have formed an alliance with the Pallavas against the Cholas, and married a Pallava princess: that he recovered the north east of Mysore, which had belonged to the Pallavas but was at this time overrun by the Cholas, and formed the new province of Nolambavāḍi—whose name connects it with the Pallavas,—as a barrier against Chola encroachments on the Western Chālukya dominions.

To continue our history. Bhuvanaika Malla was apparently a weak prince and did not long retain possession of the crown. But he had a powerful minister and general in Udayāditya of the Ganga family (p. 144). His title of *Mane Verggaṇe Dandanāyaka*, corresponding to Lord High Chamberlain, is deserving of notice as indicating the growth of luxury at the Chālukya court, which will be remarked on again. Udayāditya, it is said (p. 164), defeated before 1071 a secret conspiracy against the throne and against the guru, and seizing the property and jewel-laden women of the conspirators, handed them over to his emperor. By 1075 we find him (p. 142), after many victories, raised to the dignity of viceroy of the Banavase province and other districts, and in the enjoyment of regal honours.

Vikrama in 1076 expelled his brother, seized the throne, and became the most powerful of the Chālukya monarchs, uniting (p. 87) the qualities of the sixteen preceding kings, that is, up to his namesake Vikramāditya I. He set aside † the ancient era of Śālivāhana, and from his accession established the Chālukya Vikrama era, which continued in use as long as the Chālukyas were in power. Many interesting particulars regarding him are contained in Bilhana's *Vikramānka Deva Charita*.‡

Previous to his accession to the throne he had gained so many important victories, chiefly against the Cholas and other powers south of the Tungabhadra, that his brother, moved by jealousy, sent forces into the Banavasi country

* Sir Walter Elliot, *Mad. J. L. and S. VII.*

† Literally *rubbed it out*, as figures are swept out of the sand by school boys.

‡ Edited, with an introduction, by Dr. G. Bühler, Bombay.

(the Shimoga District) to seize him; but Vikrama destroyed them. He seems however to have taken the precaution of strengthening himself by alliances. For he married his daughter to Jayakesi, king of the Kadambas, whose capital was then at Goa; and formed a friendship with his former enemy the Chola Rāja, which was cemented by his marriage with the Chola princess. The Chola king died soon after, and his kingdom was thrown into a state of anarchy. On hearing this, Vikrama, who was still tarrying on the Tungabhadra, at once started for the south, in order to place his wife's brother on the throne. He entered Kānchi and put down the rebels there; then destroyed the enemy throughout Gangakuvja, (no doubt the same as Gangavādi); and re-established the Chola power.

But not long after his return, he learned that his brother-in-law had lost his life in a fresh rebellion, and that Rājiga, the lord of Vengi, had taken possession of the throne of Kānchi. Vikrama at once prepared to march himself against the usurper; but the latter opened negotiations with Somes'vara at Kalyāṇa, who, thinking a favourable opportunity had offered itself for the destruction of his hated brother, eagerly entered into alliance. He followed so closely on Vikrama's march to the south, that when the latter came up with Rājiga's army, Somes'vara's forces were encamped not far off in his rear. A terrible battle ensued, in which victory declared for Vikrama: Rājiga fled, and Somes'vara was taken prisoner. This was in 1076.

Vikrama placed his younger brother Jaya Simha in the government of Banavase and repaired to Kalyāṇa. He there heard that a *svayamvara* was proclaimed for Chandralekha or Chandāla Devi, daughter of the Silahara prince of Karahāṇa, and possessed of marvellous beauty. He also ascertained that the lady on hearing of his valiant exploits had fallen in love with him, and therefore hastened to the festival, where he was chosen the bridegroom from among the assembled princes of Ayodhya, Chedi, Kanyakubja, Kalinjara, Malava, Gurjara, &c., who, though filled with anger at the result, were restrained from violence through fear of the great Chālukya.

Next year his brother Jaya Simha rebelled, and collecting a large army advanced to the Krishna. Vikrama being forced in self defence to take the field against him, a battle was fought, in which Jaya Simha was defeated and taken prisoner. The remainder of Vikrama's reign seems to have been peaceful, with the exception of an expedition in 1081 against Kānchi and the Pallavas, and one north of the Narmada in 1083. But towards the close he was invaded by the Hoysala Ballāla king, who was driven back by his general Achyugi Deva.

In the present volume an account of Vikrama's conquests will be found at pp. 129, 175, 14 and 88. In 1077 he appears as residing at Tagiri (pp. 130, 168), perhaps the modern Daulatabad. In this year, on his son's birthday,* he makes a grant (p. 131) to the Chālukya Ganga Permanaḍi Jinālaya at Baligānva. His governor of Banavase and associated districts at this time was Baranna Deva (pp. 130, 163, 18). In 1079 his younger brother Jaya Simha, who before long rebelled against him, was viceroy of Banavase (p. 306), with the titles Śrīmat Trayalokya Malla Vira Nolamba Pallava Permanaḍi Jaya Simha Deva. Moreover, though styling himself head jewel of the Chālukyas, he also claims to be prince of the world-renowned Pallava race. Perhaps his father A'hava Malla's queen was a Pallava princess. If so, Vikrama himself must have borne the same relationship to them. Before the next year must have occurred Jaya Simha's rebellion and defeat, for we then find (p. 166) Vikrama's chief minister Anantapāla appointing Govindarasa to rule the Banavase province, while (p. 135) Gundamarasa, a Mane Verggaḍe Dandanāyaka, had the management of the taxes and duties. In 1094 the Hoysala king appears (p. 326) as subordinate to Vikrama. In 1096 a general named Kālidāsa is named (p. 170) as gaining great distinction against the Lāla, Magadha, Nepāla, Panchāla and Pāṇḍya kings.

The luxury of the court continued to increase with the growth of its power and wealth, and in 1028 we find (p. 108) Bivanayya, a great minister and (?) senior Lāla-Kannada ambassador, bearing among his titles, besides Palace Chamberlain, officer over the female apartments, and president of the concubines! Perhaps he was an eunuch. He causes Padmanābhayya to be appointed governor of Banavase. In 1102 Govinda appears (pp. 78, 127) still as a dependent of Anantapāla's, in charge of the taxes of Nilvalli. In 1103 he is again (p. 140) governor of Banavase. Anantapāla has by this time received a title as Bānasa Verggaḍe Dandanāyaka, lord high chief of the kitchen! In 1107 he is (p. 200) Bānasa Mane Verggaḍe and Govinda still at Banavase. In 1108 we have (p. 15) Achekupa Nāyaka appointed by him governor of Nolambivāḍi. In 1112, Govinda, still ruling Banavase under the orders of Anantapāla (p. 85), makes a gift at the request of Kāma Deva, with the title Tribhuvana Malla, of the Pāṇḍya line, said to be the ruler of Konkana and Haive. In 1114 Anantapāla is still in power (p. 177), with Govinda under him, who has now the title of Mane Verggaḍe Dandanāyaka and claims to have

* The 32nd December 1077: this must have been Soma who succeeded him, and the offspring of his bride won at the *sooyamant* already mentioned. There is a lively description of his childhood at p. 88.

'washed away the stain of the ignorance of the other generals who commanded in the palace of the king Vikramārka.' In 1115 he appears (p. 185) as making war in the south, and neither his name nor Anantapāla's occurs after this. But in 1121 we find (p. 15) a Pāṇḍya Deva, perhaps Vīra Pāṇḍya, with the title Tribhuvana Malla, ruling Nolambavāṭi. He also bears the title lord of Kāñchipura, which would indicate some victory gained over that city; and a succession of these Pāṇḍyas continued to rule Nolambavāṭi for a considerable time from Uchchangī durga, the district around which is even called the Pāṇḍya maṇḍala.* Vīra Pāṇḍya is said (p. 70) to have plucked off the crown of Paṇḍya on the field of battle, while Vijaya Pāṇḍya is described (pp. 8, 52) as defencer of the designs of Rājga Chola.

Soma, called Bhūloka Malla or Tribhuvana Malla, Vikrama's son, succeeded in 1127 to a kingdom powerful and prosperous on every hand (p. 88). To him all kings applied the name Sarvajña mahīpāla (p. 68). In 1138 we find (p. 329) Vinayāditya of the Hoysala line in subordination to him, ruling the centre and west of the present Mysore; while in 1142 Vīra Pāṇḍya Deva appears (p. 3) as the governor of Nolambavāṭi. Jagadeka Malla, it is said (p. 58), ruled over the Pallava kingdom, from which he had driven the king; thus bringing to an end the long succession of alternate hostilities and alliances between the Pallavas and Chalukyas from the very time when the latter first appeared in the Dekhan in the 4th century. In 1149 we have an account (p. 97) of the Śāntara kings of Hombucha or Humsina (Paṇḍi Pombuchchapura), in the Nagar country, who were feudatory to him. At that time Jagadeva, with the title Tribhuvana Malla, appears as ruling in the place called Setu

* The origin of these Pāṇḍyas, who are found ruling the same district to the beginning of the 13th century, when they were subdued by Vīra Ballala (p. 255), is related at p. 69. They claim to be Yādavas, and the following is the succession as gathered from that and other notices of them in this volume.

Aditya Deva	...	Pāṇḍya Bāṇ (or Sivala Deva) whose sons were	...	
Pāṇḍya Rājya	...	Pāṇḍya Deva	...	...
Chedi Rājya	...	Vīra Pāṇḍya Deva, Tribhuvana Malla,	...	
Dampala	...	(or Ganja Devi, Vijaya Devi,) and	...	1121 to 1147
Vīra Pāṇḍya	...	Kāma Deva, Nimalanka Malla	...	...
Dampala	...	Tailapa (son of Pāṇḍya Deva)	...	...
Kayala	...	Trinetra (son of Vīra Pāṇḍya Deva)	...	...
		Vijaya Pāṇḍya Deva (son of Kāma Deva)	...	1151 to 1171
		Pāṇḍya Deva	...	1200

(I think in Canara)*. He is mentioned among the kings overcome by Vishnu Varādhana of the Hoysala line (p. 263).

Under Nārmaḍi Taila, having the title of Trailokya Malla, the Chālukya dynasty, which had reached its zenith under the last Vikramāditya, began rapidly to decline. A powerful noble named Bijjala, of the Kalachurya race had been appointed general of the Chālukya armies, and the influence which he thereby obtained he turned against his sovereign, and expelled him from the throne. This event occurred in 1157. The Chālukya king retired south and maintained himself in the Banavase country. The religious feuds which raged at Kalyāna in connection with the establishment of the Lingāyat creed kept the hands of the Kalachuryas fully occupied. The Chālukya influence therefore was not extinguished, and Somes'vara, the last of his race, succeeded to the fallen fortunes of his house in 1182. What ultimately became of him does not appear, but the Hoysala Ballāḥa of Dorasamudra from the south and the Yādavas of Devagiri from the north, soon closed in upon the disputed dominions; and the great and powerful Chālukya name disappears from history as that of a dominant power, though certain descendants of the line appear to have ruled in some parts of the Konkan till the middle of the 18th century.

* The following is the account, as given in this place, of the Śāntana-kings, who were Jains:—

Śāntana, Śāntana's sons, several kings of this name.

Kāmasa.

Singī Deva.

Taila.

Kāma (or Bijjala Devi. Her sister-Batthā-Dairi was ex. to Vijayāditya Deva of the Kadamba family, whose son was Jayasimha).

Jagadeva, Jagadeva, Tribhuvana Malla

Singī Deva, his brother.

Bannarasa, his son.

1149

But the kingdom of Homchoha was established soon after the subjection of the Kalambas by the Chālukyas in the 5th century. Anadatta Rāya, its founder, was of the solar line, and his descendants claim to be of the Ugra race, lords of the northern Malhura (*Gazetteer of Coorg*, 26). The latter would make them of common origin with the Pāṇdyas of Malhura in the south. Anadatta subdued the country as far as Kalasa (Kasar District) and the capital of the kingdom was subsequently removed to Sisila or Sisapli on the Manjarabad frontier, and later on to Kārāḍa in S. Canara; lieutenants being appointed to Bārkur, Bangidi, Mōḍu Bidara and Mulki (see *Gazetteer of Mysore*, II, 374). The rulers of Sisapli are expressly called Pāṇdyas (p. 83). The Kārāḍa rulers had the general name of Bannasa Wajeyar and continued in power to the 18th century.

The first of the Homchoha kings who took the name of Śāntana or Śāntana would appear to have been Varmana or Bannasa, born in 925 and ruling in 977. He was succeeded by his brother Vikrama Śāntana, and then follows Vira or Bira Śāntana.

And here it becomes necessary to notice more particularly the professedly Chālukya grant of Vīra Nṛpaṃba, No. 158, and to show its connection with the alleged Pāṇḍava grants of Janamejaya Nos. 130, 133, and 139, with the view of establishing their real dates. The best known of these is the Gauj agraḥāra inscription, No. 130, which has been the subject of much controversy. It was first brought to notice by Colonel Mackenzie about 1801 and examined by Colebrooke (*As. Res.* IX, 446), who denounced it as unauthentic, and declared that the astronomical data in it would not bear the test of a critical examination. These data, as interpreted by Colebrooke, were given by Colonel Ellis to Sir G. B. Airy, the Astronomer Royal, who therefrom calculated that the eclipse mentioned in the grant occurred on Sunday the 7th of April 1521 (*J. Bo. Br. R. A. S.* X, 81). On this high authority it was concluded that the grant was a forgery of the time of the Vijayanagar kings in the 16th century.

Of these grants by Janamejaya, the one at the Bhīmankatte maṭh, No. 139, is dated in the year 89 of the Yādūbhīṣṭhira era, which would be 3012 B. C. The three others, belonging respectively to the Gauj agraḥāra, No. 130, the Kuppagaḍḍe agraḥāra, No. 133, and the Begur agraḥāra (not in this collection), all correspond in their contents and date, which is not referred to any era, and profess to have been granted at the sarpa yāga to the officiating Brahmans. But they also correspond in the descriptive portion with No. 158, which is dated in 366 of the Śaka era, only that this grant is attributed to Vīra Nṛpaṃba of the Chālukya line, instead of to Janamejaya of the Pāṇḍava line. They are all in the Nandi Nāgari character, but employ a second form of *r* to express the now obsolete Haḷe Kannaḷa letter. A minute comparison of them has been made by me elsewhere (*Ind. Ant.* VIII 80) and I will here only state the grounds on which Sir G. B. Airy's date must be rejected, and the grants assigned with some probability to the end of the 12th century.

The dates of the three Janamejaya grants are thus given:—

Tuṅgabhadra - Haridra-saṅgama śrī-Haridra-Deva-sannidhan kṛpāmanuḥkṛta Chaitra māsa
(Begur) kṛṣṇa-pakṣe Bhānu-dine tritīyāyāṃ Inḍrabha-nakṣatre sankṛstī vyatī-pāta tṣa rāmitta.
(Kuppagaḍḍe) kṛṣṇa-pakṣe Soma-dine Bhānu-nakṣā-nakṣatre sankṛstī vyatī-pāta-nūmitta.
(Gauj) kṛṣṇa-pakṣe Sa.....) karṇā uttarāyāṃ sa.....vyatī-pāta-sūmitta sūrya-
partasandhalla grāsa-grahita-samān.

and the exact part of the sacrifice at which the grants were made, thus:—

Begur. Sarpa-yāga kṛmḷa-samān.
Kuppa. Sarpa-yāga-purṇāhuti-samān.
Gauj. Sarpa-yāga-purṇāhuti-tad-anga-samān.

Now, the *So* of the Gauj inscription, which, with the preceding *raḷśhe*, being at the edge of the plate, has got broken off since Colebrooke's time, (see his transcript in *As. Res.* IX) was the beginning of the words *Soma-dine* or Monday, as clearly appears from the Kuppragaḷś inscription. This, of course, Colebrooke could not guess. He attributed the grant to "the time of a partial eclipse of the sun which fell on a Sunday in the month of Chaitra, when the sun was entering the northern hemisphere, the moon being in the nakshatra *As'vini*"; adding in a note, "such is the deduction from the text, which states a half eclipse of the sun in Chaitra on the sun's entrance into the *uttarāyana* or northern path at the moment of *vyatipāta* (which imports new moon on a Sunday in any one of the undermentioned nakshatra viz: *As'vini*, *S'ravaṇa*, *Dhanishṭha*, *Ardrā*, *Asleśha*, and *Mṛigasīras*, the first of which is the only one compatible with the month)". Sir G. B. Airy very naturally calculated from the data as interpreted by Colebrooke. But that he was wrong is evident from the fact that the eclipse is said to have happened on Monday and not on Sunday.

The actual calculations, as made for me by the native astronomer Sid-dhānti Subrahmaṇya S'āstri, result in giving the year 36 of the Kali yuga, or 3066 B. C., which is of course fabulous. But by accepting the phrase *kaṭakam ukulita* as embodying the date, and taking the letters in the direct order, *ka ṭa ka m* give us 1115, or in the usual manner reckoning that year as complete, A. D. 1194; and from Struyk's *Catalogue of Eclipses* it appears that a partial eclipse of the sun occurred on the 22nd of April 1194. So much for the agrahāra grants. With regard to No. 158, which, in addition to *kaṭakam*, gives us S'aka 366 as its date, the only way that occurs to me of reconciling the two is, to take the sum of these figures, 15, as expressing 1115 without the hundreds, a system of which there are examples, and which is common enough among Europeans, as when we speak of 78 meaning 1878, &c. At the same time, S'aka 366 may notwithstanding be a real date, preserved in the annals of the Chālukya house, as that when the first alliance with the Pallavas was formed, and now made to do duty in this corresponding case.

In favour of A. D. 1194 being pretty near the actual date the following evidence may be adduced. In the Gauj grant the village is called the *Gautama agrahāra*; now, Gautama was one of the line of munis who were āchāris of the Kēdāres'vara temple at Balligrāma, and it is evident that he was officiating from A. D. 1130—1150 (see pp. 87, 97, 99, 102, &c.). Again, No. 56 whose date is also about A. D. 1150, mentions (p. 126) the "*mahājanaṅgalu of Kupprageḷś*": which village was therefore an agrahāra at that time. Moreover

the sarpa yāga, according to the traditions of the place, was performed at Hiramagalur, near Chikmagalur, and an inscription there shews that it was an agrahāra in the time of Trailokyā Malla (1150—1182). Furthermore, the Kilva Rāya of No. 158 corresponds with the Kilvogeḍeyarasa of No. 13, dated in 1169. And further, the origin of the unusual title *Tala-Prohāri* is related in the inscription No. 173, dated about 1184, and it is applied to a Noḷamla. Moreover, from the names and description of Jaya Simha, the younger brother of Vikrama, as given in No. 165 it is evident that Vira Noḷamla implied a prince who was the offspring of a Chālukya-Pallava union.

For these and other reasons, which will occur on comparison of the grants, I incline to the opinion that they may be of the latter part of the 12th century. Also, from the royal titles in the three agrahāra grants being distinctively Chālukyan, and the entire descriptive portion corresponding so closely with No. 158, which is expressly stated to be of Chālukya origin, that the grants emanated from a Chālukya prince by a Pallava mother. There were not wanting reasons for falsifying the date at this period. For the representative of the Chālukyas—driven from power by the Kalachurya king Bijjala, was maintaining a doubtful authority in the Banavase country, soon to end in the extinction of the dynasty. The Pallavas had equally lost their kingdom and lately become dependents of the Chālukyas. Moreover, in the religious world the triumphs of the Lingayat faith were rapidly overthrowing in the north of Mysore the authority of the Brahmans. The merchant Māro S'eṭṭi in No. 158 had no objection to attribute his grant to a prince of Buddhistic associations, such as the Pallavas were, but the agrahāra Brahmans thought it safer to go back to a vague antiquity and an orthodox prince.

Kalachuryas.—The Kalachuryas or Kalabburys were one of the royal houses subjected by the Chālukyas on their first arrival in the south. They were apparently connected with the Haihayas in descent. From the inscription at p. 64 we learn that the founder of the line was named Krishna, and that he was born of a Brahmani girl by Siva. 'He slew in Kālanjara an evil spirit of a king who was a cannibal and followed the occupation of a barber; and taking possession of his kingdom reduced the nine lakh country of Dahala mandala (Obedi or Baudelkhand) to obedience, and ruled in peace.' After several generations, Kamama Deva arose in this line of kings. His sons were Bijjala and Sanda Rāja. The latter had four sons, Nammugi, S'ankha Varuṇma, Kannara and Jogama; of whom the first and last seem to have ruled in succession. Jogama's son was Permāṇi, who was the father of Bijjala.

The latter, as has been related, took advantage of his position as general of the Chálukya armies, and perhaps induced by carelessness or weakness in the sovereign, to usurp the throne. But for several years he did not assume the royal titles, and it would appear (from p. 61, 189 and similar passages in his grants) as if he had formed an expectation of being recognized as a legitimate successor of the Chálukyas. It was not till the fifth year of his usurpation, or 1161 (p. 94), that he marched to the south, whither the Chálukya prince had retired, and there proclaimed himself supreme.

The following is the list of the Kalachurya kings :—

	A. D.		A. D.
Bijjala, Bijjana, Niemka Malla or Tribhuvana Malla ...	1156—1165	Sankama, Nisanka Malla or A'hava Malla ...	1176—1181
Rāja Murāri Sovi, Chunesram, Vira Vijala or Bhuvanika Malla ...	1165—1174	A'hava Malla, Aganti Malla ...	1181

Among the titles in their inscriptions, of which there are many in the north of Mysore, are the following :—lord of the city of Kálanjara (the well known fortress in Bandallikhand), having the flag of a golden bull, Malla of the S'ani-vára Siddagiri durga.

It appears (pp. 93, 192, 159, 66) that Bijjala had a minister named Kasavaya or Kasapaya. While the former was still a general of the Chálukya army (p. 58), Kasavaya was the governor of Banavase, in 1157. Under his orders, Kesi Rāja (p. 154), Kes'imayya or Kes'ava Rāja (p. 190) was the Herggaḷa, Dana/náynka and governor of Banavase from 1157 to 1160 (p. 182). The conquests by which the latter had raised himself to favour are given at p. 155, and embrace all the region about the Tungabhadra in the Bellary and Shimoga Districts and westwards to the coast.* In 1160 we find (p. 66) Kasavaya's nephew Barmmarasa ruling the Banavase country, after having gained a victory over the Hoysala forces on the banks of the Tungabhadra. In 1161 he is still in that position (p. 93). In 1165 we have (p. 61) Vijaya Pándya, the son of Káma and nephew of Vira Pándya, ruling the Nopamba-váḍi country. Subordinate to them was an officer of the Sindha family, whose origin is related at some length, though unfortunately the inscription is legible only to a certain point. The founder of the line was born from the union of S'iva and Sindha, and nursed on the milk of a tigress created for the purpose!

* His name is the same as that of the author, living at about this time, of the *S'ubdhaná-dar-paya*, the ancient grammar of the Kannada language in Kannada, and we find him (p. 182) making special provision for good teachers of Kannada, but his genealogy as given pp. 154 and 117 does not accord with that of the grammarian as given in his work. Balligera is specially described (p. 94) as containing grammarians of many schools.

Mālati Devi was appointed his family goddess, and Karabhūta given him as a kingdom. The Śiṅḍhas had a blue flag (*nila dhvaja*) and a tiger signet (*vyāghra mṛiga lāṅghana*) and ruled many lands within the Four Thousand of Śiṅḍha and Karabhūta.

Vijaya Pāṇḍya rules Nogaṁbavāḍi down to 1169 (pp. 17, 71, 23) but it will be noticed that he makes no acknowledgment of any higher authority, as if the Pāṇḍyas were now independent. There is little doubt that the commotions connected with the establishment of the Liṅgayet faith by the minister Basava, as will be noticed under religious sects, ending in the murder of the king Bijjala, must at this time have weakened the authority of the government.

But we find (p. 110) mention of what seems like an act of abdication on the part of Bijjala in favour of his son Rājya Mūrāri Sovi Deva, who sends for Byāḍike Keśimayya (perhaps the former governor of Banavase, before mentioned) and directs him to take the government of all the countries forming the treasury of the south. These, it appears (p. 111), were the Taddavāḍi Thousand, the Haṁṅgal Five Hundred, and the Banavase Twelve Thousand, which he ruled for a long period in peace, a statement which is confirmed by finding him (p. 161) still in power there in 1179.

In 1171 we find (p. 52) Vijaya Pāṇḍya, still apparently independent, calling himself "defender of the designs of Rājya Chōla" an epithet already adopted 20 years before under the Chālukya king Jagadeka Malla (p. 8). His chief minister is Vijaya Permāḍi, and he also has under him the representatives of the Kadamba family. In 1173 Permāḍi's son Durgarasa appears as *adhibāri* of Banavase (p. 54).

Under Saṅkama Deva luxury had attained to that pitch of excess which presaged the speedy overthrow of the sovereignty of the Kalachuryas. A graphic description of this appears (p. 76) in the gifts presented to him by foreign powers, among whom Lāḷa (the Konkan) sends young girls. In 1180 we accordingly find (p. 138) Keśimayya, the experienced governor of Banavase, dubbed "chief of the female apartments".

In 1181 it appears (p. 116) that A'hava Mallā, the younger brother of Saṅkama, had come to the throne. He also sends for Keśimayya (p. 117) and appoints him to govern the south 'so that the country may have quiet' and he, accepting the charge, appears, with the names Krishna Keśava Deva, as ruling (p. 119) Banavase, Hayve, S'antalige, Yeḍedore and other associated countries. Among A'hava Mallā's generals was Chanḍagi Deva, who claims (p. 117) to have burnt the territory of Vijayāditya (of the Kadamba line, ruling in the

Konkan, see p. 119) and takes the Chola and Hoysala kingdoms. But from p. 119 it would appear that the Hoysala king Vira Ballala reduced these chiefs to subjection.

Hoysalas.—This dynasty, like that of the Gangas, was essentially Mysorean, and ruled this country with great glory from the 10th to the 14th century. The earlier kings were Jains. They claim to be Yadavas and therefore of the lunar line.

The founder of the family was Sala, and the exploit which raised him to a throne is related in many inscriptions (pp. 214, 31, 322, 260, 271, 324, 275). Going one day to worship Vāsantika his family goddess, whose temple was in the forest near Sās'akapura, his devotions were interrupted by a tiger, which bounded out of the jungle glaring with rage. The *yati* * of the temple, snatching up a *salāki*—a slender iron rod—gave it to the chief, saying in the Kāṇṇāṅka language *Hoṃi Sala!* Strike, Sala! on which the latter discharged the weapon with such force at the tiger as to kill him on the spot. From this circumstance he adopted the name Hoysala, formed from the words of the *yati*'s exclamation; and the dynasty so called descended from him had a tiger (*sārdūla*) as the device on their flag.

The following is the list of the Hoysala kings, with their dates as obtained from the sources indicated, but their inscriptions are not so dated as easily to establish the exact year of each king's succession. There is every reason to believe that Sala was a chief of some district immediately to the south of the Chandra Drona or Rāba Budan mountains in the Kadur District. According to the *Channa Basava Purāṇa*, Hoysala was crowned in A. D. 878† but this seems too early.

Inscriptions.		Channa Basava- na Lāṅkāna.	Kongu Drona Rājāśat.
...	Sala, Hoysala	...	...
...1038—1047...	Vinayāditya	984—1043	...
1055	Yerrayama, Poyyanga, Vira Ganga	1043—1073	...1068...
...1117—1138...	Itṭi Deva, Vishnu Vardhana, Trāḍavama Malla...	1073—1114	...
...	Vijaya Narasimha, Vira Narasimha	1114—1145	...1090—1147...
...1142—1191	Vira Ballala	1145—1188	1147—1174
1191—1207...	Vira Narasimha	1188—1233	1174—
1323	Soma, Vira Somes'vara	1233—1249	—1237
1253	Vira Narasimha	1249—1308	1237—1283
...1283—1287...	Ballala Deva	1283—1308	1283—1313
1310		...	...

* He seems to have been one of the Huncha gurus, and named Vardhanasāra munindra.—Gaz. Mysore, Vol. I, p. 373.

† Kirtel, Naga Parvata's Chāṇḍīya. Intro. j.

Till the beginning of the 12th century the Hoysalas were apparently feudatories of the Chálukyas, but Vishnu Varádhana then made them independent. Vinayáditya, the son of Sala, is said (p. 329) to have ruled over a territory bounded by Konkana, Bhañjaka-vayal-náñ, Talakáñ and Sávi-male, and also (p. 261) described as threatening the Konkanas and (p. 320) the Malapas. His wife was Keleyabbe or Keleyalá Devi, who appears (p. 329) as taking a great interest in Mariyáñe Danñanáyaka, promoting his marriage, and on that occasion obtaining for him in 1059 the lordship of Sindigere near Chikmagalur. She bore to the king a son Ereyanga or Pereyanga, who succeeded him, and perhaps from assuming the protection (p. 307) of the Ganga princes, who had lost his kingdom, took the name of Vira Ganga. The conquests of Ereyanga are somewhat vaguely described (p. 261). He married Achala Devi and had three sons,—Ballála, Bitti Deva and Udayáditya. Of these, Ballála does not seem to have come to the throne. The principal thing related of him in the inscriptions here collected is (p. 330) that in 1103 he was living at Belápura (Belur), and on the same day, in the same marriage hall, married the three accomplished daughters of Mariyáñe Danñanáyaka of the second generation, renewing the gift to him of the lordship of Sindigere bestowed on the family before.

Bitti Deva, under his subsequent name of Vishnu Varádhana, was one of the most celebrated kings of this line and of his time. He was converted, probably in 1117, from the Jain faith to that of Vishnu by the Vaishnava apostle Rámánujáchári, who had taken refuge in the Hoysala kingdom from the persecutions of the Chola king Karikala, an uncompromising S'aiva. Vishnu Varádhana would appear (pp. 325, 328) to have been feudatory to the Chálukya king Vikrama or Tribhuvana Malla, and commander of a considerable part of his forces (p. 330). His ambition was fired (p. 262) by the stories of the valour and glory of the Sourvira kings.* As soon as he had made himself independent master of the Hoysala kingdom, 'taking up the circle of the points of the compass,' he burnt Talakáñ†, the capital city of the Gangas, and took possession of the Ganga kingdom, being the first of his line to rule it (p. 262). From this conquest he took the titles Bhujabala Ganga. It would appear (p. 332) that he was assisted by Mariyáñe Danñanáyaka.

During the 200 years which intervened from the capture of Talakáñ by the Cholas and their overthrow of the Ganga kingdom to this time when the Hoysalas acquired possession of them, a period of anarchy no doubt prevail-

* Probably kings of Rajputana.

† Talakáñ has been described (Wilson, *McK. Coll.* I. c. 14) as the early capital of the Hoysalas. This is an error; Domsamudra was their capital during the whole time of their power.

ed in the south of Mysore. But there are accounts of the springing up of a kingdom there during that interval, which, but for the triumphs of the Hoysalas absorbing the whole country, might have secured a greater place in history. The stronghold of this young power was Beṭṭada-koṭe on the well known Gopalswāmi hill. It belonged to a family of nine brothers, called the Nava Danāyak. Bhīma Danāyak, one of four of the brothers the chief of whom was named Perumāl Danāyak, and who had quarrelled with the other five, gained possession of Nagrapura (Nanjangud) and Ratnapuri (Heḷḷatale) and set up a separate government. After a time they returned to attack Beṭṭada-koṭe, which, after a siege of three years, was taken by stratagem. Mancha Danāyak, who conducted the defence, seeing the citadel taken, leaped from the hill on horseback and was killed.* The four victorious Danāyaks, placing a junior member of the family in the government of Beṭṭada-koṭe, set forth on expeditions of conquest, in the course of which it is said they penetrated as far as Goa on the north; to Davasi Beṭṭa (the southern limit of Coorg) on the south; to the Bisale ghat (in the north west of Coorg) on the west; and to the pass of Satyamangala (to the north east of the Nilagiri) on the east. This includes the whole of the hill region to the west and south of Mysore, and these Danāyaks may possibly be the Male Rājas (or hill kings) and Malapar whom the Hoysalas claim to have subdued.

To return to Vishnu Varḍdhana. His conquests in the south (pp. 263, 215, 32, 331) extended over Kongu, Kovatūru (Coimbatore), and Toreyūru; and in the east, to Kolājapura (Kolar), Nangali, Vallūru (Vellore), and Kānci-pura (Conjevaram). Westwards he acquired the whole of the Male and Tulu countries (p. 215, 263). The range of his expeditions northwards (p. 306) was as far as Vengiri, Uchangi, Virāṭa, Polatu, Bankapura and Danavase. He subdued Jayakesi (p. 216) the Kadamba king, Jagat Deva (p. 263) ruling Tuluva, Narasimha (p. 263) or Narasimha Varma (p. 331), the Pallava king; overcame Chola, Kerala, and Pāndya; subdued As'vapati, Gajapati and other kings, &c. In short, 'he disturbed all the world with the noise of his armies' (p. 216), 'trod it to dust with the squadrons of his Kāmbhoja horse' (p. 263), and 'overwhelmed his enemies as if the great deep had been broken up, the courses of the sun being borne away in the deluge and all the points of the compass filled with the sounds of their neighing' (p. 215).

The boundaries of his kingdom in 1117 are thus stated (p. 263)—the lower ghat of Nangali on the east; Kongu, Cheram, Anamale on the south; the Barkanūr ghat road of Konkana on the west; and Sāvi-male in the north.

* The site of this leap is still pointed out.

And in 1136 the provinces of his kingdom are given (p. 216) as Talakáḍa, Kongu, Nangali, Gangaváḍi, Nolambaváḍi, Máraváḍi, Huligere, Halasige, Banavase, Hámungalu, and Náḍugonḍa; that is, the whole of the present Mysore, with Coimbatore, Salem, parts of Bellary, Dharwar, Canara and Malabar. His chief ministers were (p. 332) two Jain brothers, Mariyáṇa Danḍanayaka and Bharataya Danḍanáyaka. His wife, and the mother of Narasimha who succeeded him, is called (p. 32) Lakuma Devi and (p. 264) Sántala Devi. From the continuation of No. 117 it would appear that the birth of his son took place in 1136 at the time when he had gained some victory at Bankapura, and that both events were attributed to the favour of Páras'vanátha, whose temple he had recently caused to be built at Hannasoge (Hassan District). He accordingly named his son Vijaya Narasimha, and the god Vijaya Páras'va.

Vijaya Narasimha would seem to have succeeded to an established and peaceful kingdom. He must have been a minor at the time, and this may account for his mother Sántavve being mentioned (p. 328) among his counsellors. He is said (p. 327) to have been like a god, enjoying the pleasures of the gods; and his glory to exceed that of the elephant kings, doubtless the Gangas. His standards are described (p. 308) as being planted as far north as Devagiri.

His queen was Achalá Devi and they had a son Vira Balláḍa, who rivalled even Vishnu Varddhana in the glory of his reign and the extent of his conquests, so that the Hoysala kings are also called after him the Balláḍa kings. Vira Balláḍa's conquests are described at p. 104. They were principally to the north, where a fierce contest arose between the Hoysalas and the Yádevas of Devagiri for the possession of the late Chálukya-Kalachurya dominions. The Pándya ruling at Uchchangí was reduced to submission (p. 266) and his power restored to him. After a defeat of the general of the Kalachuryas, in consequence of which he appropriates their titles of Giridurga Malla and Malla of the Śanivára Siddigiri durga, and carrying his dominions up to and beyond the Krishna, Vira Balláḍa made Lokigonda (Lakkundi in Dharwar) his residence for some time, and here took place the great and sanguinary battle (described p. 32) between him and Soma the general of the Devagiri king Jayataga Deva. In 1192 his minister Eraga was governor (p. 104) of Banavase and Sántalige. In 1205 it appears (p. 137) that Panasappa Arasu was ruling Banavase.

Vira Narasimha, the son of Vira Balláḍa by Padmalá Devi, succeeded his father. His army was chiefly employed in the south (p. 34). He is described (p. 33) as churning with the Mandara mountain of his powerful right arm the ocean of the Kádava army into which the Pándya alligator had plunged, and

thus acquiring numerous elephants of great strength. He overthrew, it is said, the Kādava king, Makara, the Pāṇḍya king and others and gave the crown to Chola. Also (p. 272) that he dragged out the Chola king, who had been overwhelmed under the clouds of dust raised by the march of hosts of enemies, and set him up again in power. Whatever the incident referred to may have been, the Hoysalas claim in their later inscriptions to be "thrusters out of the Pāṇḍya Rāya, and setters up of the Chola Rāya." Narasimha's wife was Lokimlakā, whose native place was apparently at Turuvekere (Tumkūr District). His general and minister was (p. 34) Polāḷva, who had also held that position under Vira Ballāḷa. He erected the temple of Hariham on the Tungabhadra, and was called Tolagada Kambha (unshaken pillar).

Soma or Vira Somesvara apparently (p. 272) had a generally peaceful reign. His queen is stated (p. 272) to be Bijjali Devi, 'to move within the space illuminated by whose toe-nails made the wives of other kings honourable'! But he appears (p. 322) to have married Somala Devi, and with her taken up his residence at Vikramapura, 'which he had established for his own pleasure in the Chola country, conquered by the power of his own arm'.

Narasimha, the son of Soma by Bijjali, succeeded him on the throne. He had a general Perumāla (p. 273, 11), called the king of the Rāṅgas, who gained some victory over a chief named Ratnapāla and thence had the title Javanike Nāranyaṇa. Soma, the son of the king's elder sister, was his minister (p. 324). He founded the aḡrahāra of Somanāthapura on the Kāvēri, and erected the celebrated temple there (p. 325, 50). Narasimha's son, it would appear (p. 7), was Ballāḷa Deva, who, as commander of the army, together with his cousin Soyana, ably supported his father and eventually succeeded him on the throne. His ministers were Mendige Deva and Aliya Mācheya.

The grant containing these particulars falls in the very year that the Ballāḷa dominions were invaded by a Muhammadan army under Kāfur, the general of Ala-ud-Din, the second king of the house of Khilji or second Palhan dynasty. A great battle was fought, in which the Ballāḷa king was defeated and taken prisoner. Dorasamudra was sacked, and the enemy returned to Delhi literally laden with gold. Another expedition, sent by Muhammad III of the house of Tughlak in 1326, completely demolished the city. After the first defeat the seat of government seems to have been removed to Belur, the king now retired to Tondanur (Tonnur), 9 miles north of Seringapatam, at the foot of the Xādava hills. He is said to have borne the name of Visṇu Varddhana.

Thus ended the rule of this powerful line, consisting of nine chief princes, and thence called the Nava Ballāḷa; which, from a very small beginning,

had, by the valour of its several members, subdued the whole of Karnāṭaka up to the Krishna, with Tuluva on the west, Drāviḍa on the east, and part of Telingāna on the north-east.

Yādavas.—This line of kings arose in the northern part of the old Chāluḡya kingdom, the founder being contemporary with Vīra Ballāla of the Hoysala line. They overcame the Kalachuryas and became masters of all the Western Dekhan, having their capital at Devagiri, the ancient Tagara, and now known as Daulatabad. Their standard bore the device of a golden garuḍa.

The following is the list of the kings:—

	A. D.		A. D.
Ballam, Bhilsana ...	1188—1193	Mahadeva ...	1260—1271
Jayappa, Jirugi, Jitpala ...	1193—1210	Rāmachandra, S'ā Rāma ...	1271—1310
Simhama, Singhama ...	1210—1248	S'ankara ...	1310—1312
Kandasa, Kauluro, Kribasa ...	1248—1260		

If the inscription No. 101 belongs to the first king of this line, it would appear that he had taken possession of the Banavase country. But the Hoysala king Vīra Ballāla soon drove the Yādavas beyond the Krishna. Their genealogy is given at p. 44. It was not till the time of Simhama Deva that they re-appear in Mysore. Among the conquests of the latter (pp. 20, 72) he claims to disperse the dark clouds the forces of the Karnāṭaka kings. His minister was Hemmaya Nāyaka, who 'so discharged his duties that the king was not disturbed in his enjoyments' (p. 72). An amusing description of the proclamation of Mahadeva's accession to power is given (p. 45), where his heralds summon all the neighbouring kings forthwith to submit to him. He is said to have acquired the Telunga kingdom and established the kings in their three cities. Rāmachandra was the first to regain a footing in Mysore. His general Śāluva Tikkama claims (p. 47) to have taken Dorasamudra, the Hoysala capital, and levied tribute from the Hoysalas. The Yādavas accordingly from this time assume the title of lords of Dvārāvati paṭṭa, and the general proclaims himself 'establisher of the Kadamba king, disgracer of the Hoysala king.' He built a temple at Harihara. Rāmachandra also styles himself (p. 127) 'disgracer of the Hoysana Rāya, establisher of the Telunga Rāya.' The Yādavas would seem at this time to have made Bettur* in the Chitaldroog District the seat of their government in Mysore.

The Muhammadans now first appeared in the Dekhan, and Ala-ud-Din took Devagiri in 1295. By 1318 the Yādava power was completely overthrown, and in 1328 Muhammad Toghlok removed the capital of his empire from Delhi to Devagiri, giving it the name of Daulatabad.

* Whether the old name Pemenattinūr belonged to this place or to Chitaldroog I do not feel sure.

Vijayanagar.—The last great Hindu sovereignty of the south was founded in 1336, and brings us back, after a lapse of more than two thousand five hundred years, to the site of Kishkindha, whose annals engaged our attention near the beginning of this historical survey. Though the details vary, all accounts attribute the origin of the Vijayanagar empire to two persons named Hakka and Bukka, assisted by the celebrated scholar Mádhyava, surnamed Vidyárájya or forest of learning,* who was the guru of Sringeri (Kadur District), and is also known to literature as S'ayana, the most celebrated commentator on the vedas.

Hakka and Bukka, of whom the former assumed the name of Harihara, were the sons of Sangama, described as a prince of the Yádava line and the lunar race. Mádhyava was minister to Sangama. Nothing is known of the situation of Sangama's kingdom, but one inscription describes him as S'aílanka-nátha, and his father's name appears to have been Kampa. The earliest of the inscriptions of the Vijayanagar kings are found in the north and west of Mysore.

The site selected for the new capital was a remarkable one, on the banks of the Pampa or Tungabhadra, where the ancient Kishkindha had stood. In the words of an inscription (p. 55) 'its rampart was Hemakója, its moat the auspicious Tungabhadra, its guardian the world-protector Virupáksha, its ruler the great king of kings Harihara.' The Vijayanagar sovereigns adopted the *varúka* or bear as the emblem on the royal siget, and their family god was Virupáksha, the name under which S'iva was worshipped in a celebrated temple erected at the capital. Their grants are signed *S'ri Virupáksha*.

The succession and dates of the Vijayanagar kings as traditionally handed down are much confused. The following list is approximately correct, based on many inscriptions I have examined.

	A. D.
Harihara, Hakka, Hariyappa	1336—1350
Bukka, Vira Bukkasana	1350—1379
Harihara	1379—1401
Deva Raya, Vijaya Raya, Vijaya Bukka	1401—1451
Mallikarjuna, Vira Mallana, Prantaka Deva	1451—1465
Virupáksha	1465—1479
Narasimha, Narasimha	1479—1487
Vira Narasimha, Immaji Narasimha	1487—1508
Krishna Raya	1508—1530
Acharya Raya	1530—1542
Sadashiva Raya (Rama Raya, reprobate, usurper the throne till 1565).	1542—1573
Sri Ranga Raya (Tirumala Raya, brother of Rama Raya, 1566—).	1574—1587
Vira Venkatapathi, &c.	1587—

* The capital was apparently called Vidyánagara (city of learning) at first, in honour of the sage Vidyárájya, who was chiefly instrumental in its foundation; but by a natural transition it passed ere long into Vijayanagara (city of victory), the Bijanagar of Muhammedan historians, and the Bisanagar of

Sangama—'the lady of whose brilliant fame was like an ornament of musk adorning the brow of a sky as dark as the shade of the *honge** tree'—by his wife Kāmāmbika had five sons, Harihara, Kampa or Sankara, Bukka, Mārāpa and Muddapa.† Harihara was the first ruler of Vijayanagar, and was succeeded by Bukka. Mārāpa ruled over the Kadamba territories, as *gūva rāj* or viceroy, at Chandragutti (Shimoga District). What became of the others does not appear. Bukka Raya married Gandāmbika, and had a son Harihara, who succeeded him on the throne. Harihara's son was Deva Rāja, whose queen was Mallayavve, and by her he had Vira Mallanna, perhaps the Mallikārjuna who succeeded him, and who seems also to have borne the title of Prāṇha Deva. But Vira Pratiṇa Prāṇha Deva are epithets commonly applied to the Vijayanagar kings in inscriptions.

Their dominions up to this time seem to have been most extensive under Harihara and his son Deva Rāja. The former had a general named Guṇḍa, whose conquests are referred to pp. 227, 228, and with most extravagant detail at p. 222. Of the king himself it is with more truth said (p. 265) that he conquered Chola, Kerala and Pāṇḍya, besides by his victories causing the days to appear ever cloudy to the Yavanas (the wives of the Muhammadans) through their blinding tears. Harihara's minister was Mudda (pp. 56, 268) who had been his father's adviser. This king repaired the great temple at Belur,—which the Hoysala king Vishnu Varddhana had erected, but which the Muhammadans had damaged by fire,—and renewed its endowments (p. 222). Deva Rāja's coronation is referred to (p. 279). An account is given (p. 28) of a dam erected during his reign in 1410 across the Haridra, the stream which flows from the Sulekere into the Tungabhadra at Harihara. This work appears to have been executed with the funds of the Harihara temple. But (p. 40) there is also an account later on of the breaching of the dam in 1424, on which Nāganna, the king's minister, seems to have brought official pressure to bear on Chāma uripāla, the commander of the forces, and induced him to

the French. It is also commonly known as A'negundi, properly the name of a village on the other side of the river, said to have been the capital of the Yavanas, regarding whom so little is known. A'negundi, a Kannada name, meaning elephant pit, was translated into Sanskrit as Hastinapura and Hastinavati, which is the designation in the Mahā Bhārata of the capital of the Pāṇḍus near Delhi. (Vidyānaga may, however, become Vijayanagara according to rule see Vidyādhara, p. xlix.)

* The *Pongamia glabra* or Indian beech.

† Another inscription says he had five sons by S'āradā, the youngest of whom was named Hariyappa. S'āradāmma is the name under which Sarasvatī is worshipped as the tutelary goddess of Srīngarī.

undertake its repair. During this reign the eastern districts of Mysore seem to have been administered from Mullagal (pp. 213, 259, 208) by two brothers Akhanna and Mádanna, called the Hergaḷe Devas. It was this Deva Ráya between whom and Firoz Shah, the Sulṭān of the Bahmaní kingdom, which had been established at Kulbarga not long after Vijayanagar, arose the alternation of sanguinary wars and alliances of which Ferishta's *History* gives long and interesting accounts (see *Gaz. Mysore*, I, 225 ff.).

With Narasa or Narasingha the line was changed. The origin of Narasa is traced (p. 243) to the Talava kings, among whom Sekhara, of the family of Krishna Rava, was his father, and Bukkamma his mother. An important account is given of his conquests, p. 243, and he appears to have established his residence at Seringapatam. He had two sons Vira Narasimha and Krishna Rája, by different mothers. These ruled in succession to each other, and an account is given (pp. 244, 245) of their dominion and power.

Krishna Ráya was one of the most powerful and distinguished monarchs of the Vijayanagar line. About 1520, the Muhammadas sustained a severe defeat from his armies, in consequence of which a good understanding prevailed between the courts of Vijayanagar and Bijapur for a considerable period. He not only restored the kingdom to its former limits but extended them in every direction. He kept possession of all the country up to the Krishna; eastwards he captured Warangal and ascended to Outtack, where he married the daughter of the raja as the bond of peace; while westwards his conquests extended up to Salsette. He was also a great patron of Sanskrit and Telugu literature. Eight distinguished poets, called the *aṣṭa-dig-guḷa*, were maintained at his court.*

The Hindu traditions represent Krishna Ráya as conducting his affairs both in peace and war in person. But they acknowledge that he owed much to the Brahman minister of his father, who had saved his life, and who continued to be his minister until his death, three years preceding that of the raja. His name was Timma Rája, the Hemraj of the Muhammadan historians. At no period probably in the history of the south did any of its political divisions equal in extent and power that of Vijayanagar in the reign of Krishna Ráya.

Achyuta Raya, who next came to the throne, was probably the cousin or nephew of Krishna Ráya. He was succeeded by Sadásíva Ráya, his son (p. 228), who was only nominally the ruler, under the guardianship of Ráma Rája (supposed to be the son of Timma Rája before mentioned) and Tirumala

* The principal one was named Appaya Dīkṣita.

Rája (pp. 228, 225). These are described (p. 253) as brothers and their genealogy is given. Tirumala Rája, the maternal uncle of Sadāsiva, managed for a short time to gain the supreme power, but being overcome by Rāma Rája, destroyed himself. Rāma Rája's arrogance provoked the hostility of the Muhammadan powers to the north—Bijapur, Golkonda, Ahmednagar and Bidar—who, uniting their armies, advanced against him, and in the great and decisive battle of Talikota, fought on the 25th of January 1565, slew Rāma Rája, routed his army and virtually brought the Vijayanagar empire to an end.

From this point it is unnecessary to pursue in detail the later history of Mysore: it has been given by me with sufficient fulness elsewhere (*Gazetteer of Mysore*), and the task undertaken in the present sketch, of delineating more especially the ancient history of the country as contained in its inscriptions, has been accomplished. Moreover, from this time inscriptions on stone or copper are less frequent, their place being supplied by *sawads*, written on paper, which confine themselves more to the immediate object of the document and are not, as with the ancient grants, made the medium of enlarging on the genealogy of the royal family and the achievements of their ancestors, nor a vehicle for exhibiting the powers and taste of the author in poetical composition.

At the same time, a few inscriptions of modern date framed on the ancient models have been included by me in this collection. The most interesting of these are the Yelandur grant (No. 175), and the grants by the Mysore Rájās (Nos. 167, 168, 169).

Geography.

The ancient geography of Mysore, as contained in the inscriptions to the time of the Vijayanagar empire, is best exhibited in the form of the accompanying map, which will shew at a glance, better than any description, the former divisions of the country, and identify the sites of ancient cities, towns and places of interest.

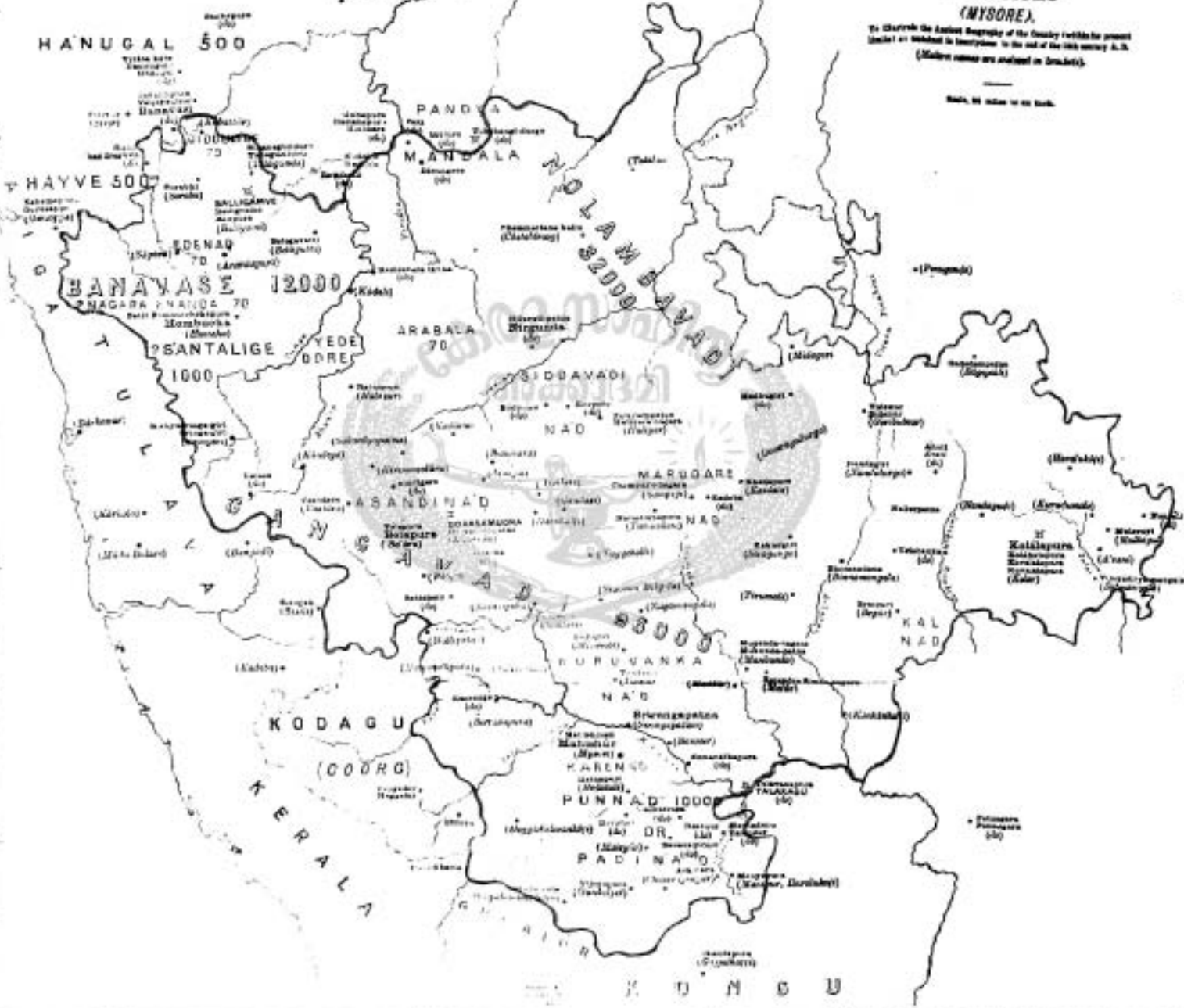
Of the various states into which Mysore was broken up after the fall of Vijayanagar, a sketch map has been given by me elsewhere (*Gazetteer of Mysore*, Vol. I, p. 234), to which I have only to add that a small state, omitted there, should be marked off from the north-east corner of Chikka Rája's territory and the east of the Chikka Ballapur territory, with its chief town at Yerukálve in the former.

KUNTALA

MAP OF THE Mahisha - Mandala OR MAHISHURU (MYSORE).

To illustrate the Ancient Geography of the Country (with its present limits) as it existed in the past. In the end of the 18th century A.D.
(Modern names are indicated in brackets).

Scale, 10 miles to the inch.



The rise and extension of the modern State of Mysore at different periods of its history have also been shown in a separate map in the same work (p. 268). To that I have nothing to add, save to remark that, although the existing State was constituted by the treaty of Srirangapatam in 1799, the actual present limits date from the subsequent treaty of 1803, when an exchange was made with the British Government of certain border districts, as described at p. 297 of the first volume.

Language.

These inscriptions are a permanent record of the forms and style of the Kannaḍa or Karnāṭaka language, called Canarese by Europeans, at successive stages of its growth. To enter into this question fully would need a separate treatise of considerable dimensions. If it should be my good fortune to complete the publication proposed to myself of the two standard ancient grammars of the language, namely the *Karṇāṭaka Bhāṣā Bhāṣana* of Nāga Varma, and the *Karṇāṭaka S'abdānuśana* of Bhaṭṭakalanka Deva, with its two commentaries the *Bhāṣā Manjari* and the *Manjari Makaranda*, no slight contribution will have been made towards the elucidation of the subject.

Here I can only refer to certain inscriptions as characteristic of their respective dates, of which I have transcribed the Kannaḍa of the original in whole or in part in foot notes. The earliest are unquestionably those on pp. 304 and 305 (Nos. 162—164). Reference may also be made to pp. 293 and 283. These passages are none of them later than the 5th century. There is a specimen for the 7th century in No. 98.*

For the 9th century, see pp. 209—210 :

for the 10th century, p. 187 :

for the 11th century, pp. 149—150, 145—146, 143, 131, 107 :

for the 12th century, pp. 81, 83, 85, 18, 199, 214—5, 261—5, 87, 90, 122—4, 101, 94, 61, 104, 110, 116—7, 119—20, 153—5, 182, 187, 196, 327—8 :

for the 13th century, pp. 30, 33, 308, 323, 45, 219 :

for the 14th century, pp. 235, 223, 267 :

for the 15th century, p. 259 :

for the 16th century, p. 220 :

for the 17th century, p. 221 :

for the 18th century, pp. 320 and 257.

* The other inscriptions in this volume of the 6th, 7th and 8th centuries happen to be in Sanskrit.

Religion.

Jains.—The oldest of the inscriptions in this volume, No. 161, refers to a great migration of Jains from Ujjayini to the south under the leadership of Bhadra Báhu, in order to escape a twelve years famine which he had foretold. On arriving at the present Sravastha Belgola, feeling a premonition of his approaching death, he resolved to remain there to perform the final ceremonies of a *sanuyási*, dismissing the multitude who followed him on their journey southwards under another leader. One single disciple he retained with him to minister to his last moments. From the account of these transactions derived from the *Rājāvalī Kotha* as published by me elsewhere*, we ascertain that this Bhadra Báhu was one of the *s'ruta kevali* or bearers of the first masters, as those were called who were disciples in the second generation from Mahāvira or Varddhamaṇa, the great Jain apostle, whose death in 527 B. C. is the era from which Jain chronology dates.

Bhadra Báhu is said† to have lived 170 years after Varddhamaṇa, or 357 B. C., and the single faithful disciple who elected and was suffered to remain with him to the last was, it is alleged, no other than the emperor Chandra Gupta, whose period, from his identification with the Sandroktopes or Sandrocottus of the Greeks, has long formed one of the most certain landmarks in Indian chronology. According to Jain accounts he abdicated the throne, which most Jain kings are represented as doing, and took *dikṣha* in order to devote his last years to religious exercises, joining himself to Bhadra Báhu. The latter expired in a cave at Sravastha Belgola, where his footprints are still worshipped, and the sanctity with which the spot was thus invested led to the formation there of the existing Jain settlement, the seat of the chief guru of the sect in the south. The bare granite hill on which the inscription is cut is also scored over in all directions with memorials of Jain saints, who selected this since holy spot in which to end their days by keeping the vow of *sallekhana*, an account of which, and of the epitaphs of which No. 162 is a specimen, has been published by me elsewhere.‡

The religious leader to whose direction Bhadra Báhu committed the company of pilgrims who followed him from Ujjayini was, according to the history already referred to, named Viśākha muni, one of the *das'apārvis*, as the disciples who come next after the *s'ruta kevalis* were called. He, on the termination of the famine in the north, led back those of the emigrants who wished to return, and visiting on his way the hill where Bhadra Báhu had remained

* *Ind. Ant.* III, 133.† *J. Br. Br. A. S.* IX, 150.‡ *Ind. Ant.* II, 265, 322.

behind to die, found Chandra Gupta muni there, awaiting the time when he too should quit the body, and from him received an account of the last hours of Bhadrā Bāhu. As this interesting inscription mentions several gurus in succession to Viśākha, the inference is that it was inscribed some time after the period to which it actually refers, and I have assigned it to the 1st century B. C.

It would appear that at the time of Bhadrā Bāhu's death there were no Jain settlements in the Mysore, though there are said to have been some in the countries further south whither the emigrants went. But it may be also inferred that Jains had settled at Sravaya Belgola by the date of this and cognate inscriptions. The history previously referred to describes the settlement as being formed in the time of Chandra Gupta's grandson.

At what time the colossal image of Gomates'vara was erected there, is not known, but it appears from Jain chronicles that it is attributed to Rāvaya, and that its existence was revealed in a dream to Chāruṇḍa Rāya, who caused it to be consecrated afresh and endowed it with lands for the permanent maintenance of its worship. The account of Chāruṇḍa Rāya's action is confirmed by the inscriptions at the foot of the image. He is said to have been the minister of Rāja Malla the Pāṇḍya king of the southern Madhura, which may be the existing place of that name, or possibly Huncha in the Nagar Division. Who Gomates'vara, Gomma'es'vara or Gummates'vara was, is not clear.* He is also described as Dhruja Bali and Bālu Bali. It is singular that Gomates is discovered in the cuneiform Persian inscriptions of Behistun to be the name of the Magian known in history as the Pseudo-Bardes, who personated Bardes the

* The account given in the *Blujā Bali Charita* is that Chāruṇḍa (after whom India is called Bharata-varṇa) and Bhujabali were sons of Nijli. At a city in the north, called Pātana-puri, the *vijayādī* Bhambas'ram, son of A'di Bhadrā, set up a *śiṣṭa* or image of Bhujabali, in the form of a man, 55 bow-lengths in height, so natural that he seemed as if smiling and speaking. This Bhujabali received the new (*atthavaṇa*) name of Gomamaṇḍa. A merchant who visited the court of Rāja Malla gave such a description of this image that Chāruṇḍa his minister resolved to go and see it. He set out, with his mother Kālikāmba and their guru Śiṣha Nandi, taking a vow that he would not taste milk until he had seen this wonder. In the course of their journey they meet with unexpected difficulties, and while resting one night at a Jindiya near a small hill, each of them has the same dream, in which a muni appears and informs them that an image of Bhujabali, set up by Rāvaya, is on that very hill, 10 palmyra (*ālā*) trees in height or 20 bow-lengths. They accordingly find the image, and in the year 600 of the Kali yuga, the year Vībhava, Chaitra's'ārdha 5, Sunday, under the *Śrīgēs'sa* nakṣatra, saubhāgya yoga and kambha bhūta, Chāruṇḍa consecrated this Gommates'vara, who thus appeared to him in Belgola in the Kāshimāndāmya, endowing it with lands to the value of a lakh and a half of pagodas. The king Rāja Malla on hearing of his excellence gave him the title of Rāya.

Only three of these images are known to exist—the one at Sravaya Belgola, 60 feet high; the other two in South Canara, at Karkala and Yennur, 40 and 35 feet high respectively.

brother whom Cambyses the Persian monarch had murdered, and usurped for a time the Persian throne.* The Jain chronicles too, apparently, connect their Tirthankara Pārś'vanātha with Persia. Chāyapa's consecration of the statue of Gomātes'vara is assigned to the year 600 of the Jain Kali yuga or 50 B. C.†

Of the early spread of the Jain faith in this country, apart from the fact of the Ratta kings of the beginning of the 2nd century A. D. having a Jain guru, we have the evidence of No. 151, which shews by the middle of the 5th century six generations of gurus down to the one in favour of whom the grant there recorded was made by the Ganga king Avināśa. From No. 153 we find Jains in high consideration in the 8th century, and numerous other memorials down to No. 120 of the 13th century. They still continue to form an important section of the population of Mysore. Their religious establishments are, and have long been, in a state of decay, but in trade and commerce the Jains hold a prominent place.

Buddhists.—The oldest reference we have to Buddhism in connection with Mysore is the passage in the *Mahavamsa* previously referred to, which states that Buddhist missionaries were sent to Wangwasi (Danavase) and Mahisha manjala (Mysore) after the third Buddhist convocation, or 245 B. C., in order to propagate the faith. That the early Pallava kings were Buddhists, there is abundant evidence both in monuments and names, and possibly the Mahāvalis too.‡ The Ganga king Kōngani I of the 2nd century is said to have overthrown a *s'ūla stambha*, which I have already given reasons for supposing was a *s'ūla stambha* or pillar inscribed with Buddhist edicts under As'oka.

The Chinese pilgrim Hiouen Tsiang of the 7th century, who visited only Buddhist scenes, is well known to have halted at a place somewhere in the Mysore, which he calls Konkanapura, the site of which has been the subject of much controversy without resulting in any certainty as to its site (see *Geographer of Mysore*, Vol. I p. 206). As late as the 12th century we find (p. 90) a *Bauddhālaya* among the five *ma'has* of Balligrāma, and from p. 109 it would appear that a Buddhist nun was the head of it in 1098.

Hindus.—Brahmans are stated to have been introduced into the countries east of Mysore in the 3rd century of the Christian era by Mukunti Pallava; and into the countries to the west a little later, below the Ghats by the Kadamba king Mayūra Varma and above the Ghats by his son.§ But the revival of

* Vant's *Hist. of Persia from the Ancient Monuments*, 28.

† That the Madura kingdom existed in the time of Augustus Caesar we know from Strabo, and the author of the *Periplus* describes the Malabar coast as subject to the Pandion king. Wilson, *M. K. Coll.* I, lvi.

‡ Buddhists are said to have come from Benares in the 3rd century A. D. and settled about Eāchā. *id.* lrv.

§ *id.* lviii, lxx; see also above, pp. xxviii-ix, liv.

the modern Hindu sects dates from the time of Sankarāchārya, the first Sringeri guru, in the 8th century. The main result of his labours was to displace the Jain and Bauddha faiths by the supremacy of Śiva worship. In the 12th century took place the revival of Viṣṇu worship under Rāmānjanāchāri, the first guru of Melukote. These forms of faith had probably been all along in existence, though not so actively influential as they became after the periods referred to.

That there was much religious toleration is evident from many circumstances. Thus the five maṭhas of Balligrāme were, even in the 12th century, respectively dedicated (p. 90) to Viṣṇu, Śiva, Brahma, Jina and Buddha. At the same period the virtues of the queen of Śāntanta Bhaṭṭa are described (p. 328) as including all that were embraced by "the Maheśvarāgama, the Jina-S'ridharmma, the Saḍ-Vaiṣṇavāgama and the Bauddhāgama," thus putting them all on an equality.* Even in the 14th century, the god Keśava of Belur is declared (p. 226) to be identical with "whomsoever the Vedāntins in their hearts adore under the name of Brahma and Śiva, or the Bauddhas under the name of Buddha, the Naiyyāyikas, skilled in the sacred scriptures, adore under the name of Ātma (soul), whomso the Jainaka understand by Tanu (body), whomso the Mīmāṃsaka call Karma (action)."

This toleration embodied itself in a palpable manner in the form of the god Harihara, which united in one deity both Viṣṇu and Śiva. He is called (p. 41) "god of all the chief gods, reconciler of the disputes between the Śaivas and the Vaiṣṇavas." And again this incarnation is thus explained (p. 30), "Some saying there was no god on earth but Hari (Viṣṇu), and some saying there was no god on earth but Hara (Śiva), to remove their doubts the Harihara *mūrti* was revealed in Kūṭalūr † in a single form. The Śiva that was, obtained the form of Viṣṇu; Viṣṇu obtained the mighty and celebrated form of Śiva; in order that the saying of the Vedas‡ might be established.

This liberality in religious thought co-existed with the acts of charity which are its best outcome. An eminent example is found in the description at p. 94 of the Kōṭiya maṭha attached to the Kedares'vara temple at Balligrāme, which temple it appears from No. 98 was in existence as far back as the 7th century. At this maṭha "food was freely distributed to the suffer-

* I cannot forbear noticing the chivalrous regard with which women are generally mentioned in these inscriptions. And what single term have we for all that is becoming and attractive in feminine accomplishments so simply expressive as the *voppsan vidhāya* of p. 21?

† At the junction of the Haridra with the Tungabhadra.

‡ That they are the same, or that there is only one God.

ing, the destitute, the lame, the blind, the deaf, . . . the naked, the wounded, &c., and to poor from all countries," while, more remarkable still, "suitable medicine was dispensed to various kinds of diseased persons."²⁰ Moreover, among the ceremonies prescribed at p. 194 is that of "pronouncing a blessing on the reigning sovereign", a practice which is new to me in connection with Hindu worship.

At a later period we have what appear to be distinct traces of Christian knowledge in the following ascription to the god Kes'ava of Belur:—"the giver of sight to the blind, who raises up the poor to royal dignity, who causes the lame to be the swiftest of the swift, makes the dumb as eloquent as Brihaspati, the barren to be crowded with offspring."

No account of religion in the Karyāṭaka would be complete without a notice of the great sectarian movement that resulted in the establishment in the 12th century of the Lingāyet faith, which so largely prevails throughout the Kannaḍa speaking countries. It was founded by Basava, the minister of Bijjala the Kalachurya king, who being enamoured of Padmāvatī the beautiful sister of Basava, gave himself up to the charms of his bride, leaving all power in the hands of her brother, who was thus in a position to carry out his views of religious reform. He rejected the authority of the vedas and the Brahmans, together with the observances of caste, pilgrimage and penance. The symbol of the Sivabbakta or Sīvacār, as his followers are called, is the *jangama linga*, or portable linga, worn upon the person. (For further accounts see Gazetteer of Mysore.)

These principles were largely adopted by the mercantile and trading class, known as the Banaḍigaru, or in these inscriptions (pp. 120, 123, 73,) as the Vīra Banaḍu dharma. Nothing can be more humorous than some of the descriptions here given of the sect, their praises being so expressed as to convey a double meaning, attributing to them in one sense royal birth, heroic deeds, &c., as if they were kings, and in another sense alluding to their travels and business transactions. Perhaps the best specimen is at pp. 123 and 124, but it is impossible in English to convey the raciness of the allusions, while some are so far-fetched that they are positively untranslatable.

* The following, as gathered from the inscriptions in this volume, was the succession of gurus of the Kēdāres'vara temple in the middle ages, and the dates when they are mentioned as in office.

Kolāra S'akti.	Vāḍi Viḍyābharaṇa	...	...	1129
S'riantāḥa.	Gautama	...	...	1129—1149
Somes'vara.	Vāma S'akti	...	...	1153—1215
...	...	1071—1112		

The Lingáyet faith was the state religion of the Keladi, Ikkeri, or Bedour rulers ; and at p. 250 one of these dignifies himself and his creed by assuming the title “ establisher from beginning to end of the *forbidden veda*” !

An endless variety of topics might be noticed in this Introduction, such as the system of government (*nāḍ āḍiya viḍhi*, p. 99), the elaborate machinery of taxes and transit, duties, the land tenures, the land measures, &c., but this would extend it beyond the limits proposed. What has been written will, it is hoped, suffice to shew how great a wealth of information lies around on every hand to reward the researches of diligent students.



From Major Dixon's Photographs.

I.

S'ILA' S'A'SANAS.

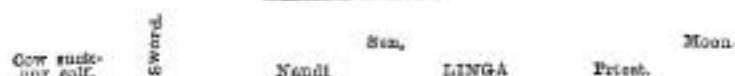
OR

INSCRIPTIONS ON STONE SLABS.



1. Śīla Śāsana at Chitaldroog, date A. D. 1355.

Size ft. 3 × ft. 3.—*Half Kinnara Characters.*



The śāsana given by *Mallinātha Vojayar*, son of *Alīya Śāi Nāyka*, is as follows :—

Fortune. Reverence to the gurus. Obeisance to *S'ri Siddhanātha*. Adored be *S'ambha*, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

Beyond the reach of slander, a thunderbolt to the mountain chains the hostile kings, is *Buḅka Rāya*, at the brandishing of whose glittering sword the earth trembles, kings steal away in terror and hide themselves; by their evil designs they bring ruin on themselves and are beaten however strong. What king in truth can stand before him? A lion to the rutting elephants the hostile kings, a crowning ornament of the wisest monarchs, firm as mount Meru, delighting in battle with opposing kings, the treasury to which all kings and rulers come, who, O *Buḅka Rāya*, among the kings of the earth is king above you?

May it be well.—While the *Mahā Maṇḍales'vara*, the king who is a destroyer of rulers, the conqueror of opposing kings, the punisher of kings who break their word, the lord of the eastern and western oceans,* *Vīra S'ri Buḅka Rāya Vojayar*, was in *Hosa paṭṭaya*, a city possessed of all titles, the capital of *Nijagali Kaṭaka Rāya*, in the *Hoyaṣa* country, ruling the kingdom in peace and wisdom :—†

The noble *Mallinātha*, son of *Nadegonṭa Sāgyana*, was the exalted commander of the *Turaka* army, the *Sevana* army,‡ the *Telwiga* army, the powerful *Pāṇḍya* army, and the *Hoyaṣa* army. This valiant king was respected as a great hero among all the forces of his enemies. To describe the prowess of *Nadegonṭa Malla* :—To his own army he towered above the earth like a fort of

* These titles in the original are :—*S'riṣama Mahā Maṇḍales'varaṇa, maṇḍalika-khaṇḍiga nāya, ari-nāya-cikṣāṇa, bhūṣhaṇa tappana rāyana gada, pūrva pashcīma samudrādhipati.*

† *Suḅha samantāḥ vināśadāra*, literally, in the enjoyment of agreeable conversation, or in the enjoyment of happiness and good stories, supposed to be the same as *dharma kallaḥ*, moral tales, or anecdotes of the justice and administration of former kings (see expression in No. 23), especially of such acts as resulted in the acquisition of merit. It is a set phrase, used in the majority of the inscriptions, and has been rendered in this and all other places "in peace and wisdom" as conveying the idea probably intended to be expressed.

‡ Perhaps *turaya*, the horse or cavalry, and *seṇna*, the slaves or mercenaries.

adamant, but to the forces of the enemy as if surrounded with ditches, ramparts, bastions, batteries, and embankments constructed for their ruin.*

May it be well.—While the Mahá Manjales'vara, the king who is a destroyer of rulers, the worshipper at the divine lotus feet of the god Amara Guṇḍa, Mallinātha Vodeyar, son of Aliya Śāi Nāyka, was in *Bemmatana-kallu*, ruling the kingdom in peace and wisdom :—

May it be well.—In the Ś'aka year 1277, the year Manmatha, the month Jyeshtha, the 7th day of the moon's increase, Monday; having built an upper storey of stone for the god Siddhanātha of that *Bemmatana-kallu*, and having dedicated a pinnacle thereon to the god, and constructed a stone swing; in order that this work of merit may endure as long as sun and moon, and bear fruit, having repaired the village of *Chikkapura* in that *Bemmatanakallu nāḍu*, which formerly belonged to the god, we have presented it to that god Siddhanātha, for the decorations and processions, for the illuminations and presentation of food; † and within the four boundaries of the village, the *aśhāna*, *āḍani*, *nūḥi*, *nīkshapa*, *jala*, *pāshūka*, *siddha*, *sādha*, together with the *siddhāya*, *hodi*, *hodi*, *kāṇi*, *laddiya*, *bittī*, *kottana*, *āḍu*, *anṇāya*, *sunka*, *haṭṭidere*, *tappu*, *toṇḍi*, *pārāḍāya*, *apārāḍāya*, and all the *aśhṭa-bhoga-tejas-svāmīya* rights, ‡ free of every burden. Thus has Mallinātha Vodeyar presented, with pouring of water, to the holy priest, the worshipper at the divine lotus feet of the god Siddhanātha, *Sovanṇa*, the son of *Hiriya Siddanna*.

Mallinātha Vodeyar's own signature of approval :—

Ś'ri Amara Guṇḍa (in Devanāgarī characters).

Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. Of making a gift or maintaining one made by another, the maintaining another's is the best. He who makes a gift obtains *svarga*, but he who perpetuates one obtains final beatitude. Whoso maintains this gift will exalt his progenitors of both lines; whoso opposing it, brings it to ruin, will cast his ancestors for twenty one generations into hell.

* The verse is full of a play of words, between *gūḍa* a part of his name, and *gūḍa*, a fort.

† *Anga varga bhāga dīpti aṅgāṅga pāḍa*.

‡ The *aśhṭa-bhoga-tejas-svāmīya*, or eight rights of full possession, recur in many inscriptions. They are, *aśhāna*, present profit; *āḍani*, future profit; *nūḥi*, hidden treasure; *nīkshapa*, underground stores; *jala*, springs; *pāshūka*, stones or minerals; *siddha*, actualities; *sādha*, possibilities.

Besides them, are here specified a variety of imposts as follows :—*sādha*, land rent; *hodi*, a tax paid by merchants on piece goods; *hodi*, a tax paid by tank diggers; *kāṇi*, offerings or gifts; *laddiya*, distrest; *bittī*, impressed labour; *kottana*, beating the husk from paddy; *āḍu*, waste or ruin; *anṇāya*, injustice; *sunka*, customs duties; *haṭṭidere*, tax on cattle pens; *tappu*, fines; *toṇḍi*, tunnelling; *pārāḍāya*, old rights; *apārāḍāya*, new rights.

Signature of *Karnika Devanna*. Signature of *Devappa*.

The builder of the upper storey for the god, of the tower and the stone swing, and the engraver of this s'asana was the stone-mason Jadaya Ramajja.

This is genuine, any letter deficient or in excess notwithstanding. Prosperity! Fortune, fortune!

2. S'ila S'asana at Chitaldroog, date A. D. 1356.

Size ft. 29' x ft. 3.—Hafe Kannada Characters,

	Sen		Neen	
Nandi.	LINGA	Pisist.	Cow suck- ling calf.	Sword.

Fortuna. Reverence to the gurun. Obeisance to *S'ri Siddhanātha*. Adored be *S'amāha*, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. Do thou the supreme, the five-faced, embodiment of all above and below, supreme lord, wearer of the serpent ornament, benefactor of all worlds, a wild-fire to the forest of sin, supporter of all worlds, great in might, friend of Paras'ra Rama, the purifier, have mercy on me.

Beyond the reach of slander, a thunderbolt to the mountain chains the hostile kings, is *Bukka Rāya*, at the brandishing of whose glittering sword the earth trembles, kings steal away in terror and hide themselves; by their evil designs they bring ruin on themselves and are beaten however strong. What king in truth can stand before him? A lion to the rutting elephants the hostile kings, a crowning ornament of the wisest monarchs, firm as mount Meru, delighting in battle with opposing kings, the treasury to which all kings and rulers come, who, O *Bukka Rāya*, among the kings of the earth is king above you?

May it be well.—While the Mahā Mandales'vara, the king who is a destroyer of rulers, the conqueror of opposing kings, the punisher of kings who break their word, the lord of the eastern and western oceans, * *Vīra S'ri Bukka Rāya Voḍeyar*, was in *Hosa-pattana*, a city possessed of all titles, the capital of *Nijagali Rājaka Rāya*, in the *Hoyasapa* country, ruling the kingdom in peace and wisdom*:

* See note, p. 2.

As Indra dwells in Amarāvati on the summit of mount Meru, as Krishna in Dvāraka, as Śiva in Kailāsa, so, worthy of all praise, the king *Sāvaya Mallinātha*, the sole champion, famed throughout the world, having the title of *Nadagōja Malla*, resides in his hill-fort. The noble *Mallinātha*, son of *Nadegonja Sāvaya*, was the exalted commander of the *Turaka* army, the *Sevana* army,* the *Taṅga* army, the powerful *Pāṇḍya* army, and the *Hoyasa* army. This valiant king was respected as a great hero among all the forces of his enemies. To describe the prowess of *Nadegonja Malla*: to his own army he towered above the earth like a fort of adamant, but to the forces of the enemy as if surrounded with ditches, ramparts, bastions, batteries, and embankments constructed for their ruin.†

May it be well.—While the Mahā Mandales'vara, the king who is a destroyer of rulers, the worshipper at the divine lotus feet of the god Amara Guṇḍa, *Mallinātha Voḍeyar*, son of Aliya Sāyi Nāyaka, was in *Bemmatana-kallu*, ruling the kingdom in peace and wisdom* :—

May it be well.—In the Śaka year 1278, the year Durmukhi, the month A'shāḍha, the third day of the moon's increase, Thursday; having built an upper storey of stone for the god *Siddhanātha* of that *Bemmatana-kallu*, and having dedicated a pinnacle thereon to the god, and constructed a stone swing; in order that this work of merit may endure as long as sun and moon, and bear fruit, having repaired the village of *Musuvadiya-pura* in that *Bemmatana-kallu nāḥu*, which formerly belonged to the god, we have presented it to that god *Siddhanātha*, for the decorations and processions, for the illuminations, and presentation of food; and within the four boundaries, namely, the Linga mudre stone of Ketana khandi formerly existing in the east, the Linga mudre stone of Musuvadiya khandi, the Linga mudre stone at the boundary of the fields south of Gondamanhalli, the Linga mudre stone at the boundary of the fields west of Gondamanhalli,—within these four boundaries, the *akshēna*, *āgānā*, *nidhi*, *nīksheya*, *jala*, *pāshūṇa*, *siddha*, *sādhyā*, together with the *siddāya*, *hodike*, *hadike*, *kūṇike*, *kaḍḍāya*, *bīṭṭi*, *koṭṭana*, *alivu*, *anṇāya*, *sunka*, *haṭṭikere*, *tappu*, *torudi*, *pūrbāya*, *apūrbāya*, and all the *ashābhoga-śeṣa-saṁnyā* rights, † free of every burden. Thus has *Mallinātha Voḍeyar* presented, with pouring of water, to the holy priest, the worshipper at the divine lotus feet of the god *Siddhanātha*, *Sovanna*, the son of *Hiriyā Siddanna*, to endure as long as sun and moon.

Mallinātha Voḍeyar's own signature of approval :—

Śrī Amara Guṇḍa (in Devanāgarī characters).

* See note, p. 2.

† See note, p. 3.

Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. Of making a gift or maintaining one made by another, the maintaining another's is the best. He who makes a gift obtains svarga, but he who perpetuates one obtains final beatitude. Whoso maintains this gift will exalt his progenitors of both lines; whoso opposing it, brings it to ruin, will cast his ancestors for twenty one generations into hell.

The thief who, wandering here by day or by night, shall steal so much as a stick; the great lord of the country, or the emperor who rules in the city, or the sovereign who rules the world, if he shall with an evil mind think to plunder the rent-free villages, or fields, or property within this region; cast his mother and father and all his relations for 27 crores of years into the hell full of worms, and swallow them up at last, O sin, do you see? * Whoso fearing to touch this sacred land and property, like a frightened serpent drops from a branch, so slips away and respects it; with him speedily and at once unite, and bring him along with joy, O merit, do you see? Sin or merit will a man contract according to these two prayers. This is true, this is true, do you see, all people? Whoso doubts it will sink into hell.

Signature of *Karnika Devanna*. Signature of *Sovarsa Virappa*.

In this village the gauda will give five days sowing and maintain the property of the god.

The builder of the upper storey for the god, of the tower and the stone swing, and the engraver of this *sāsana*, was the stone-mason Jadaya Ramajja.

This is genuine, any letter deficient or in excess notwithstanding. Prosperity! Fortune, fortune!

3. *Sīla Sāsana* at Chitaldroog, date A. D. 1190.

Size ft. 4 4' = ft. 1 5'.—Hill's Kannada Characters.

Cow stick-
ling out,

LINGA

Priest,

Nandi

Srī Somasūta. Adored be *Sambhu*, beset with the *chāmara*-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

When the tiger rushed out of the forest, the muni saying *hoyi sili*, that moment *Sīla* piercing it (*hoyi sili*), dragged it along, and in a wonderful manner raised up the tiger on the point of his iron rod, which thence stood for his banner, and he became famous throughout the world as *Hoyisāra*.

* *Kandiyi yale pigara!*

To the auspicious *Hoysaga* emperor *Vijayāditya* was borne, by his virtuous queen, *Yerayanga Deva*. From him (came) the king *Vishnu*, the king *Narasimha* and the king *Ballāḍa*. Then, famous for victories, *Narasimha Rāja*. From him *Vira Somes'vara*. To *Somes'vara Chakri* and *Bijjala Rāni*, whose form was that of the *Lakshmi* of victory, was born, a cause for the prosperity of the world, of great might, *Sri Narasimha*, who as an abode of victory, in prowess equal to *Indra*, versed in all the poems, a hero incarnate, was famed throughout the world.

To *Narasimha*, the splitter of the skulls of his enemies, and to his queen the *Paṭṭa Mahādevi*, was born through their virtue, the brave king *Ballāḍa Deva Hoysaga Rāja*. Who in the earth is a king? who brave? who the support of the king *Narasimha*? who the immovable, a bherunḍa to other kings' sons? He is the king; he is the brave; he is the support of the king *Narasimha*; he the immovable, the bherunḍa to other kings' sons. Brave, in generosity as *Mera*, commander of great forces, by the valour of his cousin (*mayādanta*) *Soyana*

May it be well.—While the auspicious king *Hoysaga Bhujā Bala Ballāḍa Deva*, protector of all lands, favorite of earth and fortune, great king of kings, supreme ruler, first of monarchs, the sun in the sky of the *Yādava* race, a *chūdāmayi* to the wise, king over the *Māle rājas*, a champion among the *Māleyas*, *ganḍa bherunḍa*, unassisted hero, immovable champion, sole champion of the earth, *Malla* of the *S'ānibīra Sādhigiri* hill fort, * in bravery like *Rama*, a lion to the elephants the hostile kings, the establisher of *Chōḷa Rāja*, the . . . of *Pāṇḍya Rāja*, the upreoter of the *Magara* kingdom,†—together with his great minister *Mendige Deva Dannaḍyaka* and his great minister *Aliya Mācheyya Dannaḍyaṇa*, was in his residence at *Dorasannudra*, ruling the kingdom in peace and wisdom :—†

In the *S'aka* year (*figures obliterated*), the year *Sādhārana*, the month *Vaiśākha*, the 3rd day of the moon's increase, Friday; a gift was made by the great ministers *Dannaḍyaka* and *Aliya Singeya Dannaḍyaka*, to the god *Somanātha*, set up in the maṭha in *Bannattana kalla*, as follows :—

(*Rest illegible*).

* *Sanasta-bhūvanārayana, s'ri-prithvi-vallabham, maharajadhirajam, parameśvara, paravāha-bhājārakam, Yādava-bāhulādara-dyumnaji, sarvajña-chūdāmayi, Māle rājara rājam, Māleparaḷa-gaṇḍa, gaṇḍa bherunḍan, asahaya s'ira, hāṇana-pa-haṇḍa, yodhaya vīra, Sānibīra Sādhigiri-durga Malla.*

† See note, p. 2.

4. Śīla Śāsana at Chitaldroog, date A. D. 1063.

*Size ft. 37 x ft. 2 1/2. Hafe Kanuṣaṇa Characters.**(Indistinct and partly broken.)*

	Moṣṇ.	Sword,	Sun.
Front.	LINGA.	Gr't.	Cow.

Adored be *S'ambhu*, beauteous with the *chāmara*-like crescent moon kissing his lofty head; th original foundation-pillar of the city of the three worlds. Reverence to the gurus.

May it be well.—While the victorious kingdom of the auspicious *Jagadeka Malla*, protector of all lands, favorite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyās'vaya kida*, ornament of the *Chūdakyas* * was increasing in prosperity to endure as long as sun, moon, stars and sky:—

The dweller at his lotus feet; May it be well, the auspicious *Mahā Mandales'vara*, *Vijaya Pāṇḍya Deva*, entitled to the five great drums, great lord of the earth, lord of *Kinchipura*, sun in the sky of the *Yādava* race, a head-jewel to brave warriors, a sun to the lotus of his own family, defeater of the designs of *Rājiga Choṭa*, a bee at the lotus feet of the auspicious *Jagadeka Malla Deva*, having these and all other titles, was in his residence at *Uchangī*, ruling the *Noṭambavāṭī* 32,000 in peace and wisdom, punishing the evil and protecting the good:—

The dweller at his lotus feet, a bee at the lotus feet of *Kāmarasa Deva*, possessed of these and many other titles, chief of great tributaries, favorite of the *Lakṣmi* of victory a sun to the waterlilies the faces of the wives of hostile kings, an ornament to the lady fame, in purity like *Bhishma*, sabduer of his enemies' forces, chief of mighty kings, worshipper at the lotus feet of the god *Hidumbes'vara* *Iṅgaya Nāyaka*, was *Videyāditya Nāyaka*.

To describe his bravery:— When any hostile force essayed to attack him and he with great fury surrounded it, or when if it seemed more numerous than his own he raised a terrific war cry like the roar of a lion, and sprang upon them with the charge of a great tiger, as about to swallow them up like *Rāhu*,—whose faces did not turn? When the neighbouring tributary kings.

* *S'riprīṭhivī-vallabhaṁ, Mahāśajjāhārījan, Paramas'varasa, Parama-bhaṭṭāśvakaṁ, Satyās'vaya-kula-dhāraṇa, Chūṭa-Āyādhāraṇam.*

losing confidence in their commanders came themselves crowding together to fight against him, then as Suyodhana and the other kings who came to fight against Bhima turned their backs and fled, so they turned the back and ran.

While he was in his residence at *Bemmatanēru*, ruling the Thirty-two, the Haṇḍavagere Five Hundred, and the (?) Sagalunga Seventy, in peace and wisdom, punishing the evil and protecting the good; his excellent sons *Kāmayya Nāyaka*, *Chōlaya Nāyaka* and *Yeme Nāyaka* being with him, discoursing on the merit that arises from a gift of land:—they, in the S'aka year 1048, the year Shobhakrit, the month Phalguna, the 10th day of the moon's increase, Sunday, at the time of the equinox; for a lofty tower to the god *Siddhā Hīḍumbes'vara*, at the *Nāga tirtha* of the hill south of *Hīḍumba vana*; for the illuminations, the daily offerings, and a procession in Chaitra; * presented to the *Māheshvaras*, pure in gotra, friends of the good alone, famed throughout the world,—with pouring of water,—the land bounded east by the *Budhivanta* rock, by the *Gavaya* pond, west by *Bemba*, north by the *Kambhagara* tank; 200 *hammas* of paddy land under this:

Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

5. Sila Sasana at Chitaldroog, date A. D. 1412.

Sila fl. 4 × ft. 2 4.—Hija Kannada Characters.

Sila.	Sword.		Govt suckling calf.	Mon.
Nandi.		Linga with Priest.		

Fortune! May subjects prosper, may kings rule in justice, may cows and Brahmins be daily nourished, may all worlds be in peace. May we have long life, strength, health and concord; through thy favor may our enemies be diminished; may we obtain fame and our ancestors be satisfied with our offerings; mayst thou receive auspicious praises from all, O lord merit, may all have faith in thee. May we prosper and obtain all manner of good fortune.

May it be well.—In the S'aka year 1334, the year Khara, the month Kārtika, the 15th day of the moon's increase, full-moon day, Tuesday; the auspicious *Maha Mandales'vara*, filled with justice, generosity, benevolence and wisdom, his mind purified by the praise of the lotus feet of Tryambaka, *Vira Mallanna Voḍeyar*, son of *Vira Pratāpa Deva Rāya*, great king of kings,

* *Nandi divya nivāṣyaka Chaitra pavitram.*

supreme ruler, conqueror of hostile kings, lord of the four oceans, eastern, western, northern and southern; * daily bestowing streams of gold and camphor; a lord over the courtezans the hostile kings (!); a terror to the kings at the eight points of the compass; gave the following *s'āsana* :—

In the aforesaid year, on the aforesaid day, at the auspicious time of full-moon in the month Kartika, having made a great feast, and dedicated a tower to the incarnation of the supreme lord Sada Śiva which was manifested at the time when Vrikodara the son of Pāṇḍu slew Hidimbikāśura, (namely) the god *Hidimbānātha* of the auspicious great city of *Benmattana-kallu*, situated in Jambū dvīpa, which lies south of Maha Meru, the centre of the world 50 crore yojanas in extent :—the auspicious Maha Mandales'vara, *Vira Mallanna Vajeyar*, in order that his mother might obtain merit; at the auspicious time of full-moon, on the 15th day of the moon's increase, in the month Kartika, naming Kunchiganahalli, one of the eastern villages belonging to Benmattana-kallu, after his mother *Mallayavve*, presented it to provide for the decorations, processions and illuminations of the god *Hidimbānātha*.

And for the erection of a stone tower to the southern gateway of that god's temple, in order that his mother Mallayavve might obtain merit in the other world, he presented within the four boundaries of that *Mallāpura*, late Kunchiganahalli, the *nāthi*, *nikshepa*, *jala*, *pāshāpa*, *akshina*, *āgāmi*, *śidhha*, *śālagā*, with all the *askṣa-bhoga-tejas-svāmya* rights, † with freedom from every burden, as long as sun and moon endure; and for the service, processions and illuminations of the god *Hidimbānātha*, the remission of all taxes.

This *s'āsana* of the gift for the service of god of the late Kunchiganahalli, named Mallapura after our mother, bestowed with presentation of a coin and pouring of water, in sole possession, for the sake of future merit, have we, the Mahā Mandales'vara, *Vira Mallanna Vajeyar*, given of our own free will and consent. When offering the daily service and prayers to the god *Hidimbānātha* at the three seasons, may the devotees of the place enjoy this; and Parvati grant her blessing that *Mallayavve* may obtain the heaven of merit. May the people eat with joy the food presented to the god.

Approved.—S'ri Tryambaka.

Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. Therefore let all acquire the merit of preserving this gift. Whoso with an evil mind destroys a gift presented to the gods or to Brahmins loses all the merit of his own gifts.

Great prosperity! Fortune, fortune!

* See note p. 2.

† See note p. 3.

6. Śīla Śasana at Chitaldroog, date A. D. 1287.

Size ft. 5 5' x ft. 2 9'.—Hoysa Kannaḍa Characters.

Sun.	Linga with Priest.		Moon.	Wandi
	Vamana avātāra	Osw. rock. ling. calf.		Sankha.
Chakra				

Adored be *S'ri Gaṇādhipati*. Adored be the lord *Rāmakṛiṣṇa*. Adored be *S'aundhya*, beauteous with the chāmara-like crescent moon kissing his lefty head; the original foundation-pillar of the city of the three worlds.

The *Hoysaḷa* emperors, king *Vinayāditya* of glorious fame, *Yerayanga Deva* the valiant, the king *Narasimha Chakri*, the powerful king *Ballāja*, *Narasimha Rāja* exalted with victory; from these (was descended) *Vīra Somes'vara*. To *Somes'vara Chakri* and *Bijjala Rāni*, whose form was that of the *Lakṣmī* of victory, was born the king *Narasimha*, a collection of all good fortune to the world.

To that brave king *Narasimha*, like a limb in carrying out all his wishes the manager of all his affairs, of a benevolence which benefitted all who looked on him, of exalted honor, *Perumāla* was the minister (*mantri*), whose acts were full of glory.

An ornament to those who were born in the excellent *Atreya* goira was *Viṣṇu Dīkṣa*. To him and to *Trivitta manchala*, praised by all the world, was born the exalted son *Perumāla Deva Mantri*, the *Rāutta Rāja*, of good character, worshipper at the two lotus feet of his guru *Ramakṛiṣṇa*. With his sword he offered up the head of the powerful *Ratnapāla* to the *Lakṣmī* of victory though there was a screen between them, and capturing that tent (*Javanike*) he obtained the name of *Javanike Nārāyaṇa*, such was the might of this *Rāutta* king.

May it well.—While the heroic emperor, that *Hoysaḷa S'ri Narasimha Deva*, possessed of all titles, was in the royal city of *Dorasamudra*, ruling the kingdom of the earth in peace and wisdom :—*

The dweller at his lotus feet, the auspicious Mahā Pradhāna, *Perumāla Daṇḍanāyaka*, punisher of the slayers of swamis, king of the *Rāuttas*, *Javanike Nārāyaṇa*, worshipper of the lotus feet of *Ramakṛiṣṇa*; the śaka year 1208 having passed, and the year *Byaya* being then current, in the month *Chaitra*, the 10th day of the moon's increase, Wednesday; within the *Bemattanōre*

* See note p. 2.

vritti, at the hands of *Benaka Gauḍa*, son of *Kama Gauḍa*, on the application of the giver of gifts the *Adhikāri Viṭhappa*, son of *Vissanna*, and on the application of the people of that *Bemmatanāru*, of the *Nād* prabhus to whom the vrittis belonged, and of all the persons having an interest in the lands and dues; that *Perumāle Deva Dandanāyaka*, paying the proper value of that time into the hands of that *Benaka Gauḍa* by the hand of *Vakkalaya*, took as a regular purchase, with presentation of a coin and pouring of water, *Kurubara Kūleya's* tank situated in the *Nagarēri S'ime*, and the paddy land attached to that tank, together with the *āḡḡani* * within the sluice of the tank; also the tract of dry-cultivation land within these four boundaries, within the stones erected by that *nād*, namely, from the tamarind tree, on the north *Bamiya Benaka*, on the south the *Benne* pond, on the west *Holaveri*, on the east the *Bella* hollow.

And on this tract of dry-cultivation land, that *Perumāle Deva Dandanāyaka*, erecting stones within the four boundaries as far as the *Hule* well of that *Bemmatanāru* *ḍurga*; divided it into 24 vrittis according to the two dozen sacred names, and attaching it to the *Brahmapuri* belonging to *Perumāleṣvara* which he had built, gave it with pouring of water to the Brahmins.

And in this *kahetra* he presented, with pouring of water, 10 *kolagas* of paddy land for offering of food to *Hidimbes'vara*; 1 *salige* of paddy land for offering of food to *Choles'vara*; 1 *salige* of paddy land and 100 *kamba* of dry land to *Benaka Gauḍa* as *koḷige* for building the tank; 10 *kolaga* of paddy land to *Bāchaya*, the *nād* *śaṅkha*; and 10 *kolaga* of paddy land to the *Heggade Chānaya*. All the rest belongs to those Brahmins.

And the *sāsana* of this gift which the citizens of *Bemmatanāru*, (namely) *Chaiṣe Setti*, *Bomma Setti*, *Bhṛāṇṭiya Malla Setti*, *Voḍeya Piḷḷe Setti*, *Sankeya Nāyaka*, *Bomma Setti*; the master of the *nād*, that *Benaka Gauḍa*; *Baraḍa Gauḍa* of the *Sigali* stone quarry; *Hāla Bomma Gauḍa* of *Sīdarahalli*; *Balla Gauḍa*, the son of *Kāma Gauḍa* of *Benne-dōni*; that *Bomma Gauḍa*; *Keta Gauḍa*, the son of *Bomma Gauḍa* of *Siddhapura*; *Bāchanna*, the son of the *Volageri Vittiya Nād* *Prābhu*, *Ampaleya Hirianna*; *Malla Gauḍa*, son of *Boppa Gauḍa* of *Manale*; *Nāga Gauḍa*, son of *Naga Gauḍa* of *Maleyanuru*; the *Nād* *Setti Gutta Ukalāṇka Rama Setti*; the *Nād* *Rāja-guru Māla Guru*; that *Chola Guru*; *Volageri Vitti Dhanmāna Guru*; that *Bomma Guru*; the *Nād* *Senabhoṇa Bāchanna*; that *Chāmaiya Heggade*; *Kāma Bhova*, the son of *Kabbala Kāla Bhova*—caused to be written, and gave to *Perumāle Deva* with pouring of water, as of a *Brahmapuri* themselves had made, was as follows:—Within this *kahetra* whatever *aḷḷu* or *anyāḡa* is included in the *siddāya*, *kaṭaka*, *sese*, and

* See note p. 3.

kirukūla * we ourselves discharging it, have presented this gift free of all burdens, and free of rent, as long as sun and moon endure, and have given it with pouring water as a gift presented by the nad.

And within this kshetra, that *Perumāla Deva Dandanāyaka*, rebuilding that *Kurukara Kāleya* tank which he had bought from the hands of that *Benaka Gauḍa*, and naming it *Perumāla samudra*, presented it for the maintenance of the *Aindra parva* rites of the god *Panchakes'vara* to be performed in *Perumālapura*; and of the land under that *Perumāla samudra* 1 *salige* of paddy land, and of the dry cultivation land he had purchased, 100 *kamba* of dry land, those he presented with pouring of water for the rites of that *Panchakes'vara*. The *mahajans* of that *Perumālapura*, exacting no *hodiḷe* or *kāraṇeṭ* from that kshetra, or from the cultivators of that kshetra, shall preserve the kshetra free from all burdens, as long as sun and moon endure, for the *Aindra parva* rites.

In confirmation of which, the signatures of that *Perumāla Deva Dandanāyaka*, of *Alada Masari Virappa*, of the seller (of the land) *Benaka Gauḍa*, of the *āgāmika*, and the nad people are attached.

The writing of the Nad *Sēnabbōva Bichanna*.

Great prosperity! Fortune, Fortune!

Merit is a common bridge for kings. This from age to age deserves your support, O kings of the earth. Thus does *Rāmachandra* from age to age beseech the kings who come after him. Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

(Signatures) *S'ri Yallandātha*; *S'ri Bīs'es'vara*; that *Benaka Gauḍa*'s approval,—*S'ri Bhimanātha*; the approval of the citizens,—*S'ri Vitarāga*, (? 3 letters in Tamil) *S'ri Bich'es'vara*; the approval of the chiefs of the *Nāḷ Gauḍas*, *S'ri K . . . Nārāyaṇa*, *S'ri Brahmēs'vara*, *S'ri Somanātha*, *S'ri Somanātha*, *S'ri Kallinātha*, *S'ri Somanātha*, *S'ri Mallinātha*, *S'ri Kallinātha*, *S'ri Harihara*, *S'ri Cholanātha*, *S'ri Cholanātha*, *S'ri Dharmes'vara*, *S'ri Mallinātha*, *S'ri Gopinātha*, *S'ri Kallinātha*, *S'ri Bāḷes'vara*; approval of the nad,—*S'ri Hidiṃbanātha*; approval of the city,—*S'ri Hidiṃbanātha*.

* *Alṭu*, waste or ruin; *aṇṇēya*, injustice; *siḍḍiṇ*, land rent; *kaṭala*, city or army; *sece*, coloured rice presented on ceremonial occasions; *kirukūla*, petty tassa.

† *Hodiḷe*, tax on piece goods; *kāraṇe*, special gift.

7. Śīla Śāsana at Davangere, date A. D. 1121.

Size ft. 5 x ft. 2 6'.—Hale Kannaḍa Characters.

Cow suck- ling calf.	Sun,	Linga with Priest. in a temple,	Moon- Nandi.
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(very indistinct.)

Adored be Śiva in the form of *Om*. Adored be *S'ambleu*, beautiful with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. Obeisance to the wearer of the crescent moon, the embodiment of pure wisdom, the three vedas being his eyes, the bestower of all happiness. Manifest to the senses, benefactor of the world, cause of the preservation, destruction and creation of the universe, the soul of all things, conqueror of anger and love, lord of the three worlds, to thee, O Śiva, obeisance.

Vallabha of fortune, vallabha of the victorious spoils of his enemies, vallabha over the proudest aspiring kings and all the earth with its wealth, vallabha of the Lakṣmī of a pure unsullied fame, is the auspicious *Vallabha* emperor *Vikrama Bhūpa*. What kings can compare with the lord of *Kuntala*, shining as the protector of the kings who sought his protection? All other kings he defeated without opposition. This being true, how can they compare with him in greatness or like him become famous? Will they rush into the flames of his valour and equal him? Dismiss the idea (*tege*). Will they capture his victorious army shouting with a lion-roar? What enterprise will those who become his enemies undertake against him? The famous and fearless kings of *Vanga*, *Anga*, *Kalinga*, *Pāṇḍya*, the mightiest among the *Bālāḥas*, with those of *Saurāṣṭra*, *Varāṇsa*, *Lāṭa*, *Karabāṭa*, *Chedi*, *Kāśmīra*, *Gurjara*, *Sindhū*, *Triṇṇava*, *Mālava*, *Turnakka*, and other countries, he subdued by the power of the sword in his hand, the *Chāḍuka* emperor.

May it be well.—While the victorious kingdom of the auspicious *Tri-
bhuvana Malla Deva*, protector of all lands, favorite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyāsraya* *Indra*, ornament of the *Chāḍukas*,^a was increasing in prosperity to endure as long as sun and moon:—

The dweller at his lotus feet, whose wealth and authority in the world were in the form of Lakṣmī and Vishnu, glorious in his splendid fame, of

^a *Sauvasta-bhuvanās'rayaḥ, s'ri-prithvī-vallabhāḥ, mahārājāḥkṛpāṇām, paramas'varam, parama-bhāṣṭrakam, Satyās'raya-kala-tilakam, Chāḍukya-bhāṣṭrakam.*

great might, the famous *Malla Deva*, possessed of great and royal wealth, bearing up the burden of the world surrounded by the four oceans, surpassing *Vikrama* in bravery, was *Pándya Bhúpa*.

Breaking down the pride of the *Chola* kings, tiring out the *Āndhra* kings, terrifying the *Kalinga* king, scaring and pursuing after the kings of *Anga*, *Vanga*, *Magadha*, and slaying by his bodily might many other kings, he became famous. That he left the *Gurjara* king, was it because he was defeated, that *Pándya Bhupála*? 'Tis false. This great king gave up his enmity (!). Punishing the mightiest among the groups of brave kings and wearing them out, an ornament of the *Pándya mandalikas*, a joy among the *mandalikas*, king over all the *mandalikas*, of great fame, was *Vira Pándya*.

May it be well.—The *Maha Mandales'vara*, *Tribhuvana Malla Pándya Deva*, lord of *Kānchīpura*, sun to the sky of the *Yadu* race, a head jewel among heroes of the battle field, a sun to the lotus of his own family, a chief among victors over their enemies, a terror to meaner kings, a bee at the lotus feet of *Tribhuvana Malla*;—ruling the *Nolambavāḍi* Thirty-two Thousand, punishing the evil and protecting the good, being in his residence of ruling the kingdom in peace and wisdom :—*

Over all the people belonging to *thir* praised for its *Lakshmi* of wealth as *Bhogibhūshana-pura*, attached to *Kari-nād*, situated in *Sāvira nād*, belonging to *Nolambavāḍi*; were the three chiefs *Bomma Nāyaka*, *Sankara gāvundā*, and *Hommarasa*, chiefs of the beautiful villages

. great with all high qualities, eager in performing works of merit, counted as jewels of governors for their skill in governing, versed in all wisdom :—And, may it be well.—*Saiva Deva Setti*, possessed of all titles, a collection of all good qualities, chief of the *Munimeri dāṇḍa* of the *Kannada* 4,000, praised by all the people in the world as a *Meru* to merit, the bearer up of merit, the birth place of merit, a sea to the greatness of the glory of merit, a jewel to pure merit, a seed to merit, a mine of merit, the illustrious lord promoter of merit, and of *Parasiva* works of merit :—

In the 46th year of the *Chālukya Vikrama* era, the year *Plava*, the month *Ashvija*, the 5th day of the moon's increase, Sunday;—the auspicious *Mahā Mandales'vara*, *Tribhuvana Malla Pándya Deva*, gave into the hands of the aforesaid chiefs and *Saiva Deva Setti* for repairing the temple of *Bhāmesvara*, for the daily service, for the illumina-

* See note p. 2.

tions, and for feeding the priests of the place,—* gave, with pouring of water,
 15 māru
 north of the *Dāvāngere ś'ime*.

And this much that *Saiva Deva Setti*, with those chiefs, gave over, pouring water, and washing the feet of *Brahma Ś'iva Deva*, priest of Tribhuvana Malla Pāṇḍesvara, and *Rudra Ś'akti Deva*, guru of Mallikarjuna.

8. Śila Ś'asana at Davangere, date A. D. 1142

Size ft. 5.8' x ft. 3.1' —*Help Kannada Characters.*

Linga.

Śasana.

(Greater part illegible.)

While the victorious kingdom of the auspicious *Bhadraka Malla*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyās'aya kula*, ornament of the *Chālukyas*, was increasing in prosperity to endure as long as sun and moon:—†

The dweller at his lotus feet, *Vira Pāṇḍya Deva*, ruling the *Naṇḍavāḍi* Thirty-two Thousand, punishing the evil and protecting the good, being in his residence in the fort on the *Uchchhanga* hill, governing the kingdom in peace and wisdom:—‡

for the offerings, illuminations, daily service, distribution of alms, and repairs of the temple of the god *Jagadīś'vara*, gave, with pouring of water

. of *Arasinakere*
 to *Lohābharana Pandita*,
 distinguished for *yama*, *nityama*, *svādhyāya*, *dhyāna*, *dharma*, *yoga*, *anushāhana*,
japa and *samādhi* §

In the year Dundubhi, the month Pushya, the 11th day of the moon's increase, Monday, at the vyati pāta, the auspicious time of the sun's entering Makara (Capricornus) on his northern course
Vira Pāṇḍya Deva, to the god *Jagadīś'vara*

* *Kṛāṇḍa sphāṭṭa jīrṇoddhāraṇam, nitya' nāsvettikāṇam, dāyava nandī d'vī pāpāhāraṇam, śhaśhaśhaś'gura grāsaśhaśhaś'.*

† For these titles see note p. 14. ‡ See note p. 2.

§ *Yama*, penance; *nityama*, fasting; *svādhyāya*, reading the vedas; *dhyāna*, meditation; *dharma*, religious merit; *yoga*, spiritual devotion; *anushāhana*, performance of devotional exercises; *japa*, prayer; *samādhi*, religious abstraction.

9. S'ila S'asana at Davangere, date A. D. 1135

Size ft. 6 10' x ft. 2 8'.—Hale Kannada Characters.

Mandi	Sun.	Linga in a temple.	Moon.	Cow suck- ling calf.
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(Very indistinct.)

Obeisance to the wearer of the crescent moon, the embodiment of pure wisdom, the three vedas being his eyes, the bestower of all happiness.

While the auspicious Mahā Mandales'vara, *Vira Pāṇḍya Arasu*, purified by meditation on the lotus feet of S'ankhara Nārāyaṇa, was ruling the *Noḷambavādī* Thirty-two Thousand, punishing the evil and protecting the good, being in his residence at *Huchangi*, governing the kingdom in peace and wisdom :—

The dweller at his lotus feet, *Gopāla Deva Danḍaniyaka*, for the offerings, the illuminations, the daily service, and repairs of the temple, of the god *Somes'vara*, gave

. under the Sovigere tank
in the S'aka year 1087, the year Parthiva, the month Bhādrapada

(Rest illegible).

10. S'ila S'asana at Davangere, date A. D. 1108 .

Size ft. 4 9' x ft. 1 7'.—Hale Kannada Characters.

The Donor.	Sun.	Linga.	Moon.	Cow suck- ling calf.
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(Indistinct).

Fortune! Adored be *S'ambhu*, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation pillar of the city of the three worlds.

May it be well.—While the victorious kingdom of the auspicious *Tribhuvana Malla Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyās'raya kula*, ornament of the *Chālukyas**, was increasing in prosperity to endure as long as sun, moon, stars and sky :—

* See note p. 14.

The dweller at his lotus feet, the auspicious *Barmarasa*, entitled to the five great dronings, chief of great tributaries.

great minister, Rāṣa Verggaḍe Dandanāyaka, having by the support of *Anantapāṇi* been appointed to the government of the whole country, possessed of all ministerial and lordly qualities, an eloquent speaker, purifier of the . . . goira, son of a well-born mother

lord over *Achokapa Niyanko*, having these and other names and titles ;—was ruling in peace the *peranaga* of the *Nalambari-N* Thirty-two Thousand, punishing the evil and protecting the good :—

May it be well,—Adorned with good qualities, of great valour, this object of universal praise, giver of rewards to his friends, his head placed with great joy at the lotus feet of Siva, his breast against the full bosoms of the youthful fair, of a life of virtue, thus was *Darmarasa* in the world. In Kogali nād, among the dependents (?) of the noble *Kodandura* chiefs, from the half share of customs duties which he received, having with affection made a grant of one tenth for a temple and *Jinālaya*, dancing girls (?), a tank, a well, and a chat-tram†, famous was *Darmarasa*, a setting far for the gems of good qualities.

For the service and decoration of the god *Sarvesvara*, bright as the sun with his flaming eyes, lord of the daughter of the mountain king, (*I. e.* Parvati), for the great illuminations, for the daily processions, and the monthly processions, *Barmarasa* made the following gift with great joy. In the 33rd year of the Chalukya Vikrama era, the year Sarvadharī, the month Pushya, the 5th day of the moon's increase, Thursday, at the time of the sun's entering on his northern course, at the moment of vyāti pita; *Barmarasa*, washing the feet of *Nāḍakanṭha Paṇḍita*, made the grant, with pouring of water, as a gift to the god, of 5 *para* a month from the half customs duties (*saṁha*) which he received, for the illumination and service of the god *Sarvesvara*.

Whoso maintains this gift will derive the merit of presenting a thousand tawny cows, and kolagas decked with the nine jewels, to a thousand Brahmans versed in the vedas, in the holy bathing places of Varanasi and Kurukshetra. Whoso resumes this gift will incur the sin of killing a thousand cows and a thousand Brahmans versed in the vedas, in the holy bathing places of Varanasi and Kurukshetra. Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

May it be well.

* Kogali n'dol aggaale Kaduula d'wiyera d'warungadof degadukam Jin/legukam véramegam
 de ye havi satarukam rigole tarina paanayoda surka dalam das'warungadof.

11. Śīla Śasana at Davangere, date A. D. 1088.

Size ft. 3 10' x ft. 1 11'.—Hafe Kausarja Characters.

	Sun.		Moon.	
The Dever.	Nandi.	LINGA.		Cow and ling Gold.

The gift made by *Sūriya Bomma Nayaka*, garden watchman (*toṭada talāra*) to *Mulasthana Deva*.

Adored be *S'ambha*, beateous with the *chāmara*-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May it be well.—While the victorious kingdom of the auspicious *Trai-lokyā Malla Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs glory of the *Satyāśraya kula*, ornament of the *Chalukyas*,* was increasing in prosperity to endure as long as sun, moon, stars and sky:—

His son—may it be well.—*Śrī Viśnu Varādhana Mahārāja Vijayāditya Deva*, a protector of all, patron of the learned, an embodiment of the name *Ahava Malla*, the fort defended by whose array was impregnable to the bravest of the enemy's troops, promoter of those who extol him, destroyer of the pride of his enemies, in valour a *Janardana*, of virtuous life, a jewel to the *Chalukyas*, a stage for the *Lakṣmī* of victory to dance on, the modern *Manmatha*, to the race of his enemies the rod of *Yama*, a sun among the brave, like *Śiva* to *Manmatha* the hostile kings, a surpassing wrestler, to the poor a *chintamani*-like benefactor, a head jewel to the diadem of kings, protector of the *Vengi Mandales'vara*, just in punishing; was ruling the *Nalandaśāhī* Thirty-two Thousand in peace and wisdom.†

By his permission, the *Pergaḍe Devappa*, minister for peace and war, and other *karnams*; *Nāgarī arasa*, lord of a thousand villages; *Pokarasa*, chief of twelve villages; *Machana Pandita*, *Mala Gāṇṇḍa*, and *Udayāditya Nāyaka*, chieftains of the place; uniting:—In the *Saka* year 988, the year *Paribhava*, the month *Bhādrapada*, at the time of new moon, Tuesday, during an eclipse of the sun; for the service and decoration of the god *Mūlasthanā Mahādeva*, and for repairs of his temple, gave, with pouring of water, to *Soman-gi Deva*, rent free, in *Bala Betturu* the first of the Twelve, the following land:—the *modalēri* fields of the *Nagara tank*, 1 *matta* of paddy land; west of that, at the watercourse of the *Kochekere* weir, 1 *matta* of paddy land;

* See note p. 14.

† See note p. 2.

near the first garden at the great sluice of Mudagere 400; east of the god's temple, 1 *matta* of dry land; near Billa in Múdagere 1 *matta* of dry land. For the god's lamps they presented 3 oil mills; and for the enjoyment of the god placed 12 dancing girls within his precincts.

Whoso heartily maintains this gift will derive the merit of presenting a thousand tawny cows with gold to a thousand Brahmans at Kurukshetra and Banarasi. Whoso resumes this gift will be guilty of the sin of slaying tawny cows in Banarasi, Brahmans in Kurukshetra, and rishis in S'ri Pervata. Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. Poison is no poison, the property of the gods that is the real poison. For poison kills a single man, but the property of the gods (if usurped) kills sons and descendants.

12. Sila Sāsana at Davangere, date A. D. 1271.

Sila ft. 4 11' x 0.2 6'.—Hale Kōma-ja Characters.

Sun.			Moon.
Table or Book rest.	Crooked sword.	A Tivhaskara enthroned, with chinaras on each side.	Cow suck- ling a calf.

(Much of this sāsana is illegible and obscure.)

The doctrine of *Trailokya Nātha*, distinguished by the fruits of the supremely profound *syādi vāda*, the Jina doctrine, may it prevail.

destroyer of powerful enemies, . . . *kates'vara*, in bravery unequalled as the lord of Lanka (Ravana).

A sun to the sky of the *Yūdava* race, of rare bravery, a casket for the gems of good qualities

was *Rāmachandra Bhūpāla*, whose descent was as follows:—

. . . *Mālava*, the *Konkana* king, . . . *Vanga*,
the *Kalinga* king, *Nepāla*, *Varāja*, *Lāja*, *Gurjara*, the *Turushka* king,
Varāja, *Marāja*, *Gauda*, . . . these kings could not exist,

such was his bravery. A head jewel in a mine of splendid bravery, *Kanda nripa*

. . . had no equal on earth. His brother was *Mahadeva Rāja*, whose bravery was as follows:—a terror to the greatest heroes of the battle field . . . splendid as

. . . Moreover that *Kanda Rāja's* son was *S'ri Rāma Deva*, whose bravery was as follows:—

The servant of his lotus feet was *Kūji Rāja*, whose royal guru was *Māy-dangi Deva*, the glory of whose descent was as follows :—chief among the *Vīra Sena senāchāryas*, firm as mount Meru

. The Chakreshvara *Madusena Yogi* . . .
 the glory of the *agraganya* of his line
 was as follows :—

. *Munipada Sena Yati*
 chief of the *bhāṭṭarakas*

A sun to his adherents, of blameless character, in learning a wonder, a patron of distinguished wise men, an axe to cut down the spreading creeper of sin, a friend to the humble, an abode of morality, was *Padma Sena Yatinātha*, son of *Chitra Bhūpati*.

And devoted to the two lotus feet of the king, a Meru in firmness, his chest like a broad rock, the mere dust thrown up by the troops of his horse covering up all other kings, glorious with many titles, was *Kūji Rāja*, whose greatness was as follows :—The son of *Nimba Deva* praised by all the world, and of *Malāmbika* whose fame resembled the full moon in autumn, younger brother of *Chatta*, the husband of *Lakshmi*, reverencing the lotus feet of *Padma Sena*, of established merit, of distinguished fame, an abode of learning and truth, such was the glory of *Rāja*.

Through affection like the life to one another, celebrated in the world as were Rama and Lakshmana, in strength like Bharata, who can compare with these, thus did poets and their relatives praise *Chatta Nripati* and *Kāja Rāja*.*

And the excellence of that exquisite *Lakshmi* was as follows :—Like the embodiment of the spells of Manmatha, of a colour like that of the most beautiful champaka, of a blameless character, glorious in good qualities, skilled in all useful learning (*voppana vidhya*), praised by the whole circle of the earth, having the gait of a lusty elephant, thus was *Lakshmi Devi* the wife of *Kūji Rāja* famed throughout the world.

And the glory of *Kūji Rāja's* son was as follows :—the son of a hero, of surpassing excellence, all offering gifts to him on account of his bravery, like the chief embodiment of valour, deriding the courage of the sun, devoted to the lotus feet of the guru *Padma Sena*, of great fame was *Yaro Deva*.

* See No. 15.

And in the middle of the *Pāṇḍya des'a* was *Bettūru*, whose beauty was as follows:—Having matchless temples, delightful rows of shops, with a street of dancing girls, and surrounded with ramparts, beyond which were extensive pleasure gardens. And the greatness of its *Manneya S'eṭṭi* and *Guttara Gauḍa* was as follows:—an assemblage of the three branches of wisdom, lords of the *Pāṇḍya des'a*, descendants of the *Manneyaru*, of great bravery, abodes of all good qualities. Forsaking the companionship of the evil,

. making good use of their abilities, of distinguished fame in the world, were the sons of the *Maṇḍala S'eṭṭi*. And one son of *Mācha* was *Hariva Gauḍa*, of extensive fame, profound as the sea, of a form like that of Manmatha. And the other son of *Mācha* was *Yoga Gauḍa* of great glory.

. And great by fortune was *Rāma Gauḍa*, firm as mount Meru, descended in the family of *Sāmantā Gauḍa*, to which sky he was the sun.

Kāji Rāja, having obtained possession of *Bettūru* and other towns, while dwelling there at ease, by the instruction of *Padma Sena* erected a *Lakṣmi Jinālaya*, in order that his wife *Lakṣmi* might obtain the blessings of *svarga* and *mokṣa*. Of incomparable beauty was the temple erected by *Kāja*, the light of the celebrated *Sena* race, and the *Pogari gaccha*.

Moreover that *Kāja Rāja*, in the year *Prajotpati*, at the time when *S'ri Vīra Mahādeva Rāja* was establishing the *Bāluma agrahāra*, obtaining from him the village of *Hunaschalli* and 12 *hoṃṃu* as a free grant in permanence, came and presented them on a fortunate day to *Pārs'vanātha Deva* of that Jain temple, writing a *s'āsana* and washing the feet of *Padma Sena Bhāṭṭāraka*.

And with the consent of the *Gauḍas*, the *Manmatha*-like *Kāja* also gave the following:—a shop, an areca garden, an oil-mill

. 2 *mat'a*, with pouring of water.

The mine of good qualities presented *Hunaschalli*, with pouring of water, to the *Pārs'vanātha* temple, in perpetual gift.

13. Śīla Śasana at Davangere, date A. D. 1169.

Śīla ४ ४' = ४ ७'.—Haja Kannaṇḍa Characters.

Sun.	Moon.	Cow snook- ling only.
Wend.	Lords with Priest in a temple.	

Adored be *S'ambha*, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May it be well.—While the auspicious Mahā Maṇḍales'vara, entitled to the five great drums, lord of the city of *Kāñchīpura*, sun to the ocean of the *Yādava* race, a head jewel to the bravest warriors*

Vijaya Pāñḍya Deva, was in his residence at *Huchangi*, ruling in peace and wisdom, the *Nonambavāṣi* Thirty-two Thousand:—

At that time; may it be well.—In the Śaka year 1091, the year Virodhi, the second (or intercalary) month Śravana, the 15th day of the moon's increase, full moon, Monday; the lands which had been formerly given rent free for the service and decoration of the god *Animaṭes'vara*, which was set up in the old ruins (*halaya biḍu*) of the royal city *Hiriyā Betūru*, in the kingdom of the warrior *Killog-aḷeyarasa Deva*,† (namely) under the first sluice of the king's tank, 1 *matta* 450 *kamba* of paddy land; also 200 *kamba* for a garden: on the east 1 *matta* 100 *kamba* of dry land for a flower garden; and near it 100 *kamba* of dry land:—

These lands, having made inquiry that they formerly belonged to the gift which had been alienated, he gave again, with pouring of water, rent free, for the service and decoration, the daily worship, the illuminations and repairs, of the god *Animaṭes'vara*.

Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. Merit is a common bridge for kings. This from age to age deserves your support, O kings of the earth. Thus does Rāmachandra from age to age beseech the kings who come after him.

Sakṣapūra Tille Nāyaka the Śīla Kalyāṇa Nambi, received the vritti.

* *Sannaligala panḍya mahāśabdā, mahā maṇḍalavarasa, Kāñchīpura carvitaśvarasa, Yada carvitaśvarasa dyumana, samara bhāṣa chāḍimāṣi.*

† See *Killoga Rājya*, in *Chalukya* grant of A. D. 444.

14. Virakal at Davangere, date? A. D. 1169.

Size ft. 6 11' x ft. 2 7'.—Hale Kannaḍa Characters.

A weapon (P)	Sun.		Moon.	A weapon (P)
The hero.		Linga with Priest.		Nandi.

May it be well.—The great minister *Mācharasa*^a, possessed of all titles,
the year
Sarvadhāri, the month Jyeshtha, the 10th day of the moon's increase, Tuesday

The hero seated in a car, with attendants bearing chariots.
A fight between horsemen armed with swords and spears.
A similar scene. Two men in the back ground escaping
in terror over a wall. A horseman in the left hand corner
holding up some article with a threatening gesture.

15. Virakal at Davangere, date about A. D. 1270.

Size ft. 6 5' x ft. 2 4'.—Hale Kannaḍa Characters.

	Sun.	Linga.		Moon.	
The hero.		Linga with Priest.			Nandi.

The promoters of the glory of the kingdom of Mahādēva Rāya, their grandfather (*pīṭāmaha*), a king over hostile kings, and of his gentle queen, were *Chatta Rāja* and *Kācharasa*. To the elder sister of these two, *Māḍu Bāi*, his mother, was born *Sena*, to describe whose departure (or death) the lord of the thousand tongues (*Adisesha*) alone is able.

The hero seated in a towering car, attended by celestial nymphs bearing chariots, and by celestial musicians.

The rain of flowers descended, the heavenly drums beat, and the heavenly nymphs loving her son *Sena* bore him to heaven.

A battle scene. Two horsemen engaged in combat, each attended by a number of followers, horse and foot.

16. Virakal at Davangere, date A. D. 1169.

Size ft. 5 7' x ft. 1 10'.—Hale Kannaḍa Characters.

	Moon.		Sword.		Sun.
The hero.		Linga with Priest.		Nandi.	

In the s'aka year . . . the year Sarvadhāri, the month Chaitra, the 10th day of the moon's increase, Tuesday, the father-in-law of *Mallara Bhima*,

The hero ascending to heaven in a car with celestial attendants bearing chariots.

*See No. 28.

Vira, at the west tank of the *Kunda hoja*, fearlessly cut down the horses of *Kodavira* and destroyed the force. *Vira*

A fight between horsemen armed with swords,
one of them distinguished by an umbrella,

while . . . from his camp, fell and went to heaven. Great
good fortune (attend him).

Another fight between horsemen, one side
armed with spears, the other with swords,
A shield bearer in the left corner,

17. S'ila S'asana at Harihara, date A. D. 1555.

Size ft. 4 11' x ft. 2 2'.—*Hoja Kannada Characters.*

	Sun.	Longs.	Moon.	Nandi.
The Dever worshipping.				

Adored be *S'ri Harihara*. Adored be *S'ambhu*, beauteous with the chámara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. The mighty tree of bounty in the form of *Harihara* do I adore, which is entwined by the vines the shining arms of *Lakshmi* and *Parvati*.

May it be well.—In the year 1477 of the victorious increasing *S'aliváhana* era, the year *Ananda*, the month *Vaishákha*, the 14th day of the moon's increase, Monday :—While the auspicious great king of kings, the supreme ruler,* *S'ri Vira Pratápa Sadás'iva Deva Mahárdya* was in *Vidyánagara*, in the enjoyment of peace and wisdom† ruling the empire of the world, seated on his diamond throne :—

May it be well.—To the god *S'ri Prasanna Harihara*, lord of all worlds, original god over all gods, the supreme, punisher of his enemies and subduer of their shouts, the giver of boons to *Márkaṇḍeya rishi*, the one (joint) incarnation of *Hari-Hara*, the planter of his lotus feet upon the breast of *Guhásura* who opposed the *vedas* in *Guhápara*, worshipped by the three worlds of heaven, earth and hell, granter of the desires of his votaries, the remover of all fear in the sacred forest of *Guháránya*, dwelling on the eastern bank of the *Tungabhadra*, lord of the city of *Kudalúru* :—*Krishnappa Náyaka*, son of *Bayappa Náyaka*, worshipper of the lotus feet of that *Sadás'iva Ráya*, terrible as the white-bodied bearer of the moon (*S'iva*), boon lord of *Manínágapura*,‡

**S'rinana Mahavijádhárjá, Rája paramas'vara.*

† See note p. 2.

‡ *S'itakara gaṇḍa dhavalínka Bháma, Manínágapura varádhísvara.*

on the auspicious occasion of the birth day of Narasimha,* in order that his father *Bagappa Náyaka* and his mother *Kondamamma* might obtain merit; presented the village *Beluvádi* to provide for the mid-day meal in the chatram of the god Harihara; and the money obtained from the *harigólu*† fees at the river of Harihara (he assigned) for furnishing the evening meal and lamps; and presenting a silver tray for offering the evening food, felt as if every desire were satisfied.

Whoso maintains this gift will derive the merit of performing countless horse sacrifices. Whatever sinner unable to let it live, destroys it, will incur the sin of killing cows and Brahmans in the Ganges, of parricide, and of causing a mother to eat the flesh of her son.

Thus is the stone writing (!)

To maintain a gift made by another is twice as meritorious as to make a gift oneself. To resume a gift made by another is to lose all the merit of one's own. Of making a gift or maintaining one made by another, the maintaining another's is the best. He who makes a gift obtains svarga, but he who perpetuates one obtains final beatitude.

Great good fortune be to *Dásappa*, the son of *Kámarasa*, who caused the village of *Beluvádi* to be written down for the chatram of the god Harihara.

18. S'ila S'asana at Harihara, date A. D. 1410.

Size ft. 9 9" x ft. 3 10".—Hale Kannada Characters.

Adored be *S'ri Harihara*. Adored be *S'ambhu*, beauteous with the chámara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. The mighty tree of bounty in the form of *Harihara* do I adore, which is entwined by the vines the shining arms of Lakshmi and Parvati. A pearl in the frontlet of the pleasures of Parvati and Lakshmi, a chintamani granting all the desires of his votaries, a head jewel to the *upanishads*, the . . . of the three worlds, that *Harihara* ever protect us. The god who in sport assumed the form of a boar, and shone forth tossing up the earth on the tip of his tusk which resembles a jasmine bud, . . . , may he protect us. By virtue of whom the earth is called the firm, the jewel womb, the mine of hidden wealth, the fertile with crops, the sustainer of all. . . . May

* *S'ri Narasimha jayanti puraya kálada'u.*

† A coracle, or round basket-boot covered with hides, commonly used in Mysore at the ferries.

he who adorns the crest of Śambhu with glory, the brother of Lakshmi, *Chandra* protect us.

Considering that in this Kali yuga the earth was filled with *kali* (sin), Vishnu formed the intention of being born in the lunar line as *Saṅgama*. The lady of whose brilliant fame was like an ornament of musk adorning the brow of a sky as dark as the (leaves of the) *honge* tree. In that line, as Rama in the line of Daśaratha, so was born *Bukta Rāja*, distinguished with all auspicious marks, destined to be the deliverer of the world. While he with his great strength was supporting the burden of the world, Vishnu and Śiva enjoyed complete rest in their beds (they had nothing to do!) His son was *Rāja Harihara*, in the milk sea of whose fame the mundane egg (*Brahmāṇḍa*) floated as a bubble. The fire of his valour, as flame fed with ghee, so it increased, watered by the rain of the tears of hostile kings' wives. Again and again without end had he bestowed the sixteen kinds of gifts, and others besides.

As from Śiva was born *Senāni*, so from this king sprung *Daiva Rāja*, the punisher of the evil. When he went forth to war the dust thrown up by the hosts of his cavalry caused the sun to set, and his enemies were drowned in the streams of blood drawn forth by the clouds of his arrows, thus was *Daiva Rāja* famed in the world. During his reign no lesson was taught but the veda, agitation was only in the waves of the river, trembling only among the leaves of the vine, none of these things occurred among men. By the brightness of whose fame all the world shone with white, and the fear of Agastya forsook this milk sea. The conqueror of the hosts of his enemies, a Bhoja to learning, a kalpa vriksha in bestowing, a Kubera in wealth, a Maamatha to women, to all manner of wisdom a refuge, a devoted worshipper of Śiva, thus shines *Daiva Rāja*.

May it be well :—An ornament to all the world, bearing in his mighty arms a bow skilled in destroying the groups of powerful enemies, rejoicing Śiva with his unintermitting devotion, lord of the eastern and western, the southern and northern oceans, whose inexhaustible arrows are the envy of all other kings, destroyer of the serpents the kings who break their word, to Hindu rajas a divine protector, granter of life, land and wealth to the kings who seek his protection, displaying his power in uprooting and destroying the trees the evil, remover of the fears of all by his might, devoted to the worship of the lotus feet of the self-born Śiva ; by the worship of the feet of the royal guru *Kṛiṇya Śakti*,—auspicious royal *śchārya* of the *rāja-guru monāla*,

chief *āchāri*, invincible king of the *Rāhuṣas*, the united dwelling place of the Lakshmi of penance and the Lakshmi of government,—having obtained all manner of wealth and the kingdom, the auspicious king of kings, the supreme ruler, **S'ri Vira Pratāpa Deva Rāja Mahārāja*, in the Saka year *netra*, *agni*, *rahni*, *indra*, the year 1882, the year Vikruti, the month Bhādrapada, the 12th day of the moon's increase, Monday, made an agreement (*vyavahāra*) between the god *Harihara* and the Brahmins residing in *Harihara kshetra*, as follows:—

On the Brahmins at their own expense building a dam to the river *Haridra*, and leading a channel through the land of the god *Harihara* into *Harihara-pura*; of all the lands irrigated by the thus led channel, two shares (thirds) shall be for the god *Harihara*, and one share (third) for the Brahmins who at their own expense constructed the channel, to be by them enjoyed, free of all burdens, as long as sun and moon endure. Thus was it given in a copper *s'āsana*.

In order that it may be known with certainty what Brahmins have a right to this land, their *gotra* and *sūtra* are here set down.

(Here follow the above particulars relating to 108 Brahmins.)

And for the daily service of the god *Harihara* one *vṛtti*, and for the food of the Brahmins (in his temple) two *vṛtti*, altogether 111 *vṛtti*.

Taking together all the land which is irrigated under the channel made to *Barani*, *Kandu*, *Belavādi*, *Hanagavādi*, *Harihara*, *Gutturu*, as far as *Ganganarasaiya* tank:—the god *Harihara* shall enjoy two shares thereof, and the Brahmins who built the dam and led off the channel at their own expense shall enjoy one share.

And the expense of annual repairs of the channel, and expenses arising in course of time from any orders of kings, or the judgment of God, shall be borne at the rate of two-thirds by the god, and one-third by the Brahmins.

The water of the channel moreover shall be distributed at the same rate of two-thirds to the (land of the) god, and one-third to (that of) the Brahmins.

And the expense of cleaning out the channel and building sluices shall be borne at the same rate of two-thirds by the god and one-third by the Brahmins.

Thus is it written in a copper *s'āsana*, of which this stone *s'āsana* is a copy.

At the time of building the dam to the river *Haridra*, the god *Harihara* and the Brahmins, the past present and future possessors of the *vṛtti*, gave to

* See note p. 25.

Bharata arādhyā, the son of *Krishna Mallāchārya*, of the *Gautama* gotra and the *Rik shākha*, with pouring of water; 10 *manuvina kolaga* of paddy land under the channel; namely, 5 from the god and 5 from the Brahmins; altogether 10.

And to the preparer of this *sāsana*, the god *Harihara* and the Brahmins *vritti*-holders uniting, gave from the god 4 *kolaga*, and from the Brahmins 4 *kolaga*, altogether 8 *kolaga* of paddy land; namely, to *Chāyendāchāri*, the son of *Vishnukarma*, called *Kallī Rāja*, a *kaikriya talsha* (? poor working carpenter) of the *Yajus shākha*, and skilled in stone work, they gave 8 *manuvina kolaga*.

And at the time of building the *Haridra* dam, the god and the Brahmins gave to *S'ambhara Bhatta*, performer of the *anga pradakshana*, with pouring of water, from the god 2 *kolaga* and from the Brahmins 2 *kolaga*, altogether 4 *manuvina kolaga* of paddy land.

Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

May the god *Harihara*, whose feet troampled to death the *rakshasa Mura*, and hasten to the assistance of all pure kings who praise them, protect us as long as sun, moon and stars endure.

(A few lines at the end illegible.)

19. S'ila Sāsana at *Harihara*, date A. D. 1539.

Size ft. 3 7' × ft. 1 4'.—Half Kannada Characters.

Sun		Moon	
Nandi,	LINGA.		Cow suck- ling calf.

Adored be *Ganādhipati*. Adored be *S'ambhu*, beauteous with the *chāmara*-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. The glorious form of *Harihara* do I adore, bearing the lucky mark on the breast, having a throat like a shining couch, beautiful to the sight, enveloped in saffron garments.

The praise of the gift made by the auspicious great king of kings, the supreme ruler, **Vira Pratāpa S'ri Vira Achyuta Deva Mahārāja*, is thus described in two verses :—†

In the *S'aka* year reckoned as *chandra, rasa, amarendra* (1461) the year the month *Bhādrapada*, the 12th

* See note p. 25.

† *Padya dvayam ikhyate.*

day of the moon's increase, Tuesday, the nakshatra being Śravana; the king *Achyuta* saying 'My name is my wealth, what is this property to me?' presented a mine of happiness delighting the Brahmans.

Nourished by all manner of merit, conspicuous by the crowds surrounding him, claimed by the assemblies of good men as their own, famed among all kings as the most liberal, who can obtain equality with him?

20. Śīla Śāsana at Harihara, date A. D. 1223.

Size ft. 11 3/4 x ft. 3 7/8.—*Hole known to Characters.*

Sun. Nandi.	Gandharva. Linda with Priest.	Gandharva. Garuda.	Koon. Garuda.	Cow suc- ling calf.
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Adored be *Sri Harihara*. Adored be *S'ambhu*, beautiful with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

* The abode of the spirit of Lakshmi (or of the poison), bearer of the serpent and the chakra, wearing the moon as an ornament, the granter of desires (or the consumer of Mamatha), eager in the assistance of Arjuna, a form pleasing to the *gopa* (or preserving the world), pure as the moon, the mighty, the original male (*adi purusha*), the supreme lord, the crowning ornament of the original gods (*adi devata*), this *Harihara* is ever the protection of the world.

Some saying there was no god on earth but Hari (Vishnu), and some saying there was no god on earth but Hara (Siva), to remove their doubts the *Harihara murti* was revealed in *Kūḍalāśw* in a single form, which form of glory may it protect us. The S'iva that was obtained the form of Vishnu, Vishnu obtained the mighty and celebrated form of S'iva, in order that the saying of the veda might be established; and settled in *Kūḍalūr* in one single form, praised by all lands, the god *Harihara* is engaged in the protection of the world. † May he be the blameless, the unchanging, of ineffable peace and joy, without be-

* Most of the epithets can be interpreted in two ways, as referring either to Hari (Vishnu) or to Hara (Siva).

† *Hariyindam bīṣṇu dāivam dharmasītāśaḥ ilendū pīṭar khalambār Harasindam bīṣṇu dāivam dharmasītāśaḥ ilendū pīṭar khalambār marar ā sandhāvanam pīṭasāl atīṣṇayāṅku Kūḍalāśwāli s'ādāharām appant oval rūpam tajada Hariharām kīṭu valakīrke namnam. Sanda S'ivange Viṣṇuvina rūpam ad āhūdu Viṣṇuvinge paṇḍorāl negaḷṭe vella S'iva rūpam ad āhūdu veda vāky ad ānd-nd edan eṇḍi, nāś'chayāsuvantīre Kūḍalāśwāli ēla mūrtiyam ninda jagam amūṭam Hariharām parivakāśanti-kke dhātṛyam.*

gining or end, the perfect, the form of wisdom, without growth, the being without form who took upon himself a form in the celebrated *Guhāranya*, receiver of the praises of the chief gods, *S'ri Harihara*, protect us.

The Lakshmi of fortune dancing on the stage of his breast, the Lakshmi of victory disporting in the pleasure garden of his powerful arms, Sarasvati reposing on the lotus of his face, his orders being borne upon the diadems of hostile kings, his pure fame spreading light all around, the king *Navasinha*, the mightiest of kings, ruled the earth as far as the ocean shore.

The genealogy of this first of the monarchs of the world was as follows:—The veda (*śruti*) being his throne, Lakshmi with lightning glances fanning him with chāmara, the changing lustre of gems in the crowns of the adoring gods rising up as the wave offering (*ārati*) of a lotus before him, Nārada rishi hymning his praises in the assembly, shone Padmanābha (*Vishnu*) as a kalpa vriksha, granting the desires of the world. From the midst of the lotus of his navel sprung Brahma, having the four vedas as his four faces, the cause of the creation of gods and men.

From the lotus of the heart of Brahma, as pure fragrance worthy of it, came forth the pure Atri. To him was born Chandra, his beams filled with the streams of nectar.

To Chandra, delighting all worlds with his growing rays of glory, was born the gentle Budha. From Budha that was, sprung Purāra. From Purāra Ayu. From Ayu Nahusha. From him Yayati. From this Chandra kula sprung the *Yachakula*, in which was born the incomparable Sala.

He being a friend (or disciple) of the muni, was with devotion offering praises to the goddess *Vāsantika* of *Sas'akapura*, in order that he might obtain the dominion of all kingdoms, when a tiger rushed forth, with its waving tail lashing the earth so that it trembled, its eyes flaming forth streams of fiery rage, its tongue stretched out as if the river of fire so formed, roaring like a thunderbolt, terrific in form. The muni saying *Hoyi Sale*, he slew it and dragged it along, and thus became *Hoyisala*.

To the sky of the kings of that Hoyisala race was *Vinayāditya* the sun. Glorious was *Yereyanga*, who on those that with obeisance resorted to him for protection descended in showers of gold like the rain, but on others he fell as a destroying thunderbolt. The sons of this Yereyanga were the powerful *Ballāla*, *Biṭṭi Deva* (and) *Udayāditya*.

Among them *Vishnu nripa* was celebrated as the most handsome in form, a great king of the earth. When he set

out for the conquest of other kings the dust raised by his hosts covered the ocean and turned its waters to clay, but by their march treading it down firm, they passed over, subdued mighty kings, and brought them into subjection, thus was *Bittiga* the chief among the three. When this *Bittiga*, the jattiga (boxer) of the battle field, set out for victory, *Kinchi* was breached, *Kongu* was overthrown, *Virdā-kōṭe* cried out, *Koyatūru* opposing was destroyed, the seven *Konkanas* unable to stand against the (chariot) wheels of his command threw down their arms and cast themselves into the sea.

To that *Vishnu Vardāhana* and to *Lakṣma Devi*, resembling the royal queen of Mammatha, was born the king *Narasimha*, a lion in battle. More powerful than Bhima, stronger than Paras'u Rama, purer than Ganga, firmer than the chains of mountains, profounder than the ocean, more glorious than the incomparable sun, braver than the lion, a swift victor in the field of battle, was *Narasimha*.

As if sprung from the sharp edge of *Narasimha's* terrific sword, was born *Ballāḥa*, conspicuous for his bravery. . . . With the army of *Somana* he fought in the battle field, till the earth could no longer drink in the streams of blood which covered it, the paths were choked up with headless bodies, and . . . Though accompanied by 200,000 troops besides 12,000 horse and numerous mounted chieftains all regarding him affection, he (*Ballāḥa*) on his single elephant routing that immense army of *Somana vripa*, pursued him, and stopping him between *Sovatūru* and *Krishna veni*, slew him, this *Vira Ballāḥa Rāja*. And escaping the hostile chiefs who with fury singling him out came to fall upon him, when he had halted and re-formed the pursuing army, he marched to *Virdā kōṭe*, and speedily laid siege to the hill forts within *Bellitige*, *Rattapalli*, *Sovatūru* and *Kuru-goḥa*; how shall I praise him, this *Giri Durga Mulla*?

From the love of the mighty *Ballāḥa Rāja* and his queen *Padmala Devi* was born the king *Narasimha*, to women a form of love, to fame a royal lover, to poetry an ocean, to the most powerful kings a budding Yama, to all others a kalpa vriksha. Thinking he had conquered but one, two or three, others opposed him, but lost their lives as soon as they appeared against him. How shall I describe him? As there was no part of the Kuru land which Bhima had not traversed with his *gada* weapon, so was there no battle field which the state elephant of this paramount king *Narasimha* had not trodden: why should I count the victories? When he went forth mounted in a splendid howdah on his caparisoned elephant, and the bravest of the brave, the lotus of their jewel-

led heads swaying before its gold-covered shoulder, addressed him as *Bhala!* (well done), *Jagadeka Vira!* (sole champion of the world), *Maruddeva!* (god of the gods), *Párbápirba Deva!* (the ancient and modern god), *Náráyana!* *Narasínga!*—the waving of the banners at the top appeared as if nodding in token of approval. This ornament of the Yadu race, the king *Narasínga*, churning with the Mandara mountain of his powerful right arm the ocean of the *Kádava* army into which the *Pándya* alligator had plunged, acquired numerous elephants of great strength, though the gods and *rákshasas* churning the ocean with the Mandara mountain obtained but a single elephant. Having first on the one hand slain *Vikramapáda* on the other hand he overthrew that *Kádava Rája*, *Makara*, the *Pándya* king, and *Konda*, and being charmed with a certain elephant he placed it before *Chola* and gave him the crown, and in that Bridge (*setu*) he set up a pillar of victory, this *Narasínga*.²⁰

May it be well:—While the protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, lord of the city of *Dváravati*, sun in the sky of the *Yádava* race, a crowning ornament of the wisest, king of the *Male* *rájas*, *ganda* among the *Maleyas*, *ganda* *áherunda*, unassisted hero, sole champion, Malla of the Shanivára Siddigiri hill fort,† in war like Rama, a lion to the elephants the tributary kings, a thunderbolt to the great *Pándya* rock, a Janárdana to the Kaitabha the *Kádava* king, the rooster up of the *Makara* *rája*'s kingdom, the setter up of the *Chola* *rája*'s kingdom, thus celebrated, *Hoyasa S'ri Vira Narasínga Deva*, surrounded by *mahá manjálíka*, by great commanders, by tributary kings, and fair women, was in his own capital of *Dorasamedra*, ruling the kingdom of the earth in peace and wisdom:—

To that valiant emperor as the reflection of his glory . . . the power of his council, to his kingdom as a wall of adamant, of sincere mind, lord of the office of the prime minister, having the title of Tolagada Kamba (immovable pillar), . . . the theme of song, the refuge of the good, the manager of state affairs, the supporter of fame, an ornament to poets, a moon filled with the nectar of good works, rejoicing in liberality, an abode of Lakshmi, the Vaishnava emperor, in the form of the world-adored Brahma, virtuous by nature, was *Polánga Deva*.

To describe his greatness:—

²⁰ *Mahálo! Vikramapáda pé . . . saran áttala kondan áttala para! bálan á Kádava. Rájyanam Makaranam Pándyaenam Konda nam mada gandáhamam áda pattanam adam Cholange mudi-ttu kaṭṭidan á Sétuvina! Nrisinhan adarin neṭṭan Jaya stambhamam.*

† See note p. 7.

Gay with the tinkling of the golden ornaments of beautiful dancing girls and of the bells of young and lusty elephants, and with the lively strains of singers, giving joy to all people on earth, a continual source of happiness, thus shone *Nārāyaṇa*, in the *Āndhra* country. In that royal city, a favourite of Lakshmi, of pure fame, a Mammatha in form, famed for liberality, was the glorious *Atti Rāja*.

To the beautiful *Navīdāyaka*—a kalpa vine to all her dependents, a Lakshmi to the *Oḥras*,—and to *Ātyarasa*, was born a son *Polāṇḍa*, a Vishnu to all titled commanders. In battle a weapon, in giving a hand, prudent in council, a favourite minister, in liberality a Karna

a jewelled ornament to the assembly, thus praised, he was the life to *Balldā Rāja* and to king *Narasimha*, this *Polāṇḍa Daṇḍādhipa*. In war when he subdued the south (*tenkaya*) sending his troops of four kinds, this minister being in friendly consultation with the other councillors as to who was the bravest in the fight, all exclaimed 'Who in government and in war is equal to this minister *Polāṇḍa*? All testified that among kings and ministers there were none besides these, saying, 'Among kings that *Narasimha*, among all the ministers we have seen this *Polāṇḍa*, you two in bravery and government have surpassed all in the world, . . . Who in these days has protected all the dominions of the *Hoysala* kingdom like you?'

. . . in government, in dignity and energy like Brahma, accomplished in virtue, revered by all the world as the abode of uprightness and energy in the army of *Narasimha*. In beauty without a peer, single in speech, liberal without intermission, in discerning merit knowing no party, in the king's business without thought of profit, in wealth without pride, after praising him to whom will praise apply? After taking milk what more can one take?*. Wealth and learning without opposition are both found in him, and ever young ever increasing have like the flood of the Ganges spread through all the world, thus was the greatness which *Polāṇḍa Daṇḍādhipa* had acquired in the world.

May it be well:—In the year 1145 of the victorious increasing era, the year *Svabhānu*, the month *Māgha*, the 11th day of the moon's increase, Thursday; *Polāṇḍa Daṇḍādhipa*, the *mahā pradhāna* of *S'ri Vira Narasimha Deva*, the setter up of the Chola king, caused to be erected a temple adorned with 115 golden pinnacles for the god *Harihara*.

* *Hal unḡa mil tōṇḍo?* a Kannada proverb.

To describe the glory of that temple :—

Celebrated through all the world as of unequalled magnificence, of lofty eminence, such as none in any former age had constructed, the temple thus built he caused to be constructed so that it should endure, an ornament to the earth. Placing on the eight cardinal points images surrounded by hills, surmounted by numerous pinnacles, with towering golden domes shining like the disks of the sun and moon, after this manner did *Polāṣva Dandādhipa*, a Dharma Rāya among the liberal, erect it. Is it a hill or the peak of a mountain? Is it a sun or a kalasa? The groups of figures, are they the ladies of the points of the compass or shining creepers? That all might thus say, *Polāṣva Dandādhipa* caused this marvel of a temple to be erected for Harihara. A place of brightness expanding like the sun, of lofty fame like donations to the good, like a pond of waterlilies, like the elephants at the points of the compass adorned with bells, thus did he cause the residence of Harihara to be adorned, this *Polāṣva Dandādhipa*, the chief commander of the Yadu king. With a tower adorned with figures having smiling mouths, with numerous lotuses, with high raised knees (?), with plates of precious stones, like the stem of a vine adorned with leaves of pictures and bells, thus a marvel to all, painted with many colors, did the temple of Harihara shine.

Praised by all as the sole chief among Vaishnava emperors, this *Polāṣva Dandādhipa* alone has obtained the fruits of merit, for he obtained the treasure for the creation of the Harihara temple, shining with 100 golden pinnacles. Formerly there was a king *Hemundāji** who thought to build a temple for Harihara and besought the god, who in a dream said to him, 'You forbear, a devout one will arise who shall accomplish this.' And this *Polāṣva* being directed in a dream saying 'You do this' he accordingly erected the temple and gained great fame. The temple of Harihara, which neither the king Sagara, nor the king Bhagiratha, nor Kārtivīryārjuna, Bharata, Purāṇava, Prithu, Dilīpa, none of these chief kings of old had erected, this *Polāṣva Dandādhipa* caused to be built, surmounted with golden pinnacles. In the Harihara kshetra, greater in the earth than Setu, Varanās'i and Kurukshetra, and surpassing them in beauty, in this region, attracting all like a magical charm, did *Polāṣva* erect the temple of Harihara with golden pinnacles towering to heaven.

And 104 holy Brahmins, the embodiment of the meaning of the vedas, to the law like its lips, to the *mantra* its excellence, to the *tantra* its origin, thus possessed of all ability, caused a metal roof (*vajra kavacha*) to be made for the sake of merit, but *Polāṣva* of greater merit erected the temple.

* More commonly met with as *Perundāji*.

In this Harihara ksetra, famous as *Deśarāvatī*, known as *Guhérappa*, celebrated with the name of Java Lakshmi Nārāyaṇa, with dvārapālaka at the four points of the compass, was *Bānavallī*

at *Holshālū*, in the noble *Bānavallī*, this liberal king presented them to the 104 Brahmans in order, with pouring of water, *Polāva* *Danjanātha* the chief minister of the Indra-like great king *Navasimha*.

What shall I say? Making the temple of Lakshmi Nārāyaṇa a joy to all, he presented certain vritti in *Bānavallī* for that temple, to endure as long as sun and moon, this *Polāva*, the chief commander of the Yadu king.

None truly besides you was worthy to make these two gifts in the past and none will be in the future. This from a love of merit did you do. Who before erected such a beautiful temple for Harihara.

Whoso with joy preserves this gift will obtain life and wealth. Whoso destroys it will incur the sin of slaying many rishis, Brahmans, cows, and Brahmans versed in the vedas, in Kurukshetra and Varanāsī. Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

21. Śīla Śāsana at Harihara, date A. D. 1538.

Size ft. 7 7' x ft. 2 11'.—*Hoja Kannada Characters.*

The Donor
worshipping.

Sun.

Linga.

Moon.

Nandi.

Praise to *Harihara*.—Adored be *Śaṁḍhu*, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. May the god *Harihara*, happy in the side-glances of Parvati and Lakshmi, grant prosperity to the three worlds. May the god *Harihara*, destroyer of the Daitya race, humbler of the pride of Maṁmatha, terrifier of the city of Lanka, who brought low the desires of Duryodhana, the only being in the world, consumer of the three cities of the rākshasas, like Yama in the destruction of the world, the cavity of whose mind is filled with the three worlds,—protect the universe.²

Prosperity ever to *Achryta Deva Rāya*, who resembles in brightness the rising sun or the pleasure-giving crescent moon. His fame, which fills the three worlds, shines as would the mundane egg if split in two (!). Who sooner forms

² Two verses of an erotic character omitted, bearing on the double relation of Harihara to Parvati and Lakshmi alike.

a merciful intention than the king *Achyuta* & Hari to Vyasa and others his friends who have served him long grants moksha, but king Achyuta to such as are not his friends too.

While this *Achyuta Bhāpāla*, king of kings, the resplendent, the supreme monarch, champion over the three kings,* a terror to hostile princes, a Vishnu among Hindu rajas,† conspicuous with these and other titles—was ruling the whole world :—

Under his orders in all things was *Achyuta Malayappa Nripati*, a sea of mercy, like a bee at the lotus feet of S'iva, his mind ever bent on the worship of S'iva.

He on one occasion with great trembling, in order that his master might obtain the fame of merit, made a proposal to him, and receiving from him the reply 'I will assuredly present to the god Harihara, husband of Parvatī, the village of *Kundavāḍa* which will speedily bear fruit' :—

Thereupon, in the year *vyoma, tarka, chatur, chandra*, (1460) of the era of S'alivāhara, the year Vilambi, the month Kartika, the day of full moon, Wednesday, at the auspicious time of the moon's eclipse ;—*Achyuta Malayappa Mahipati*, skilled in moral science, learned, prudent, the home of bravery and other heroic qualities, just by nature, true of speech, without vacillation, a nest filled with affection for cows, Brahmins and gods, of righteous life, of the highest wisdom, versed in all moral stories, sagacious, great by nature, understanding well morality and prudence, walking in the ways of merit, having obtained authority over all the Brahman agraharas and temples in Harihara.—That the fame and merit of his master *Achyutendra* might be increased, presented to the good god *Harihara*, who—a resting place for the lotuses of the hearts of multitudes of yogis, an assemblage of unnumbered good qualities, resplendent as a crore of suns, of an immortal form which has no parallel, the enemy of Mura (a rākshasa), the preserver, creator and destroyer of the three worlds,—dwells on the banks of the *Tungabhadra*, overflowing with goodness, eternally the same ;—the village of *Kundavāḍa*, fertile to bear all manner of fruits, in the beautiful *Uchchangi-venḥe* of the pure *Pāndya nad*,—(its boundaries) west of the village of *Sebanuru*, north of *Sālakatte*, east of the village of *Bāti*, south of the village of *Yeragunṭa*—with the rights of

* † *As'vapati*, *Gajapati* and *Narapati*.

† *Rājādhirāja tejanaḥ* yo *Rāja-parama'sanaḥ*, *niśyura-nīyara-gaṇḍakak*, *para-nīya-dhayanaka*, *Hindu-nīya-surastrīya*.

nidhi, *nikshēpa*, *jala*, *pāshāna*, *siddha* and *sādhya*,* freed from all burden, in the manner approved by all. And renaming it *Achyuta Rajendra Mallayara*, assigned it in permanence, as long as sun, moon and stars endure, for the mid-day offering to the god, and for the food of the Brahmans in the *chattrā*.

Mellandārādhyā, son of *Timmanārādhyā*, follower of the Yajur veda, of the Vādhūla gotra, a learned man, born in the Koṭisha family, prepared this inscription by order of his master.

22. Śīla Śāsana at Harihara, date A. D. 1530.

Size ft. 5 8' x ft. 2 8'.—Half Kannada Characters.

Kann.	The donor	An attendant
Nandi.	LINGA. worshipping.	bearing his umbrella.

Praise to *Harihara*.—Adored be *S'amōhu*, beauteous with the *chāmara*-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. Praise to that excellent kalpa-vriksha, the form of *Harihara*, which is entwined by the vine the arms of the shining Lakshmi.

In the year 1452 of the era of Śālivāhana, the year Vikruti, the month Śrāvana, the 8th day of the moon's decrease, Monday, on the auspicious birthday of Krishna, at the moment of the Krishna avatār,†—while the great king of kings, supreme monarch, ‡ *Śrī Vīra Pratāpa Achyuta Rāya Mahārāya*, was ruling the earth in peace and wisdom:—

Of the village of *Achyutarāyapura*, otherwise called *Baḷḷāpura*, in the *Harihara* country, belonging to the *Pāṇḍya* nāṭ of the *Uchchangi-venṭha*, and which the king had assigned to me for the office of *Amara-nāyaka*—*Narayana Deva*, the son of *Timmarasa* of the treasury of gold, of the *Vasishtha* gotra and *As'valayana* sūtra,—presented two shares (two-thirds) for the *chattrā* of the god *Harihara*, and one share (one-third) to *Viś'ves'vara Arādhyā*, son of *Harihara Rāmachandra Arādhyā*, of the *Gautama* gotra and *As'valayana* sūtra—in the presence of the god *Harihara*, with the ceremony of receiving a coin and pouring water.

* See note p. 2.

† *Jayanti purnima kollāvali Śrī Krishnāvatāra samayadalli*.

‡ See note p. 25.

This third part may you enjoy from generation to generation, as long as sun and moon endure.

Than making a gift, preserving one is better. By making a gift *svarga* is gained, but by preserving a gift final beatitude is obtained. To all kings land presented to Brahmins is a younger sister, whom neither may any other possess nor take away by force. Than making a gift oneself, to preserve the gift made by another is doubly meritorious. To alienate another's gift is to lose all the merit of one's own gift. Whoso violently takes away a gift made by himself or by another will be born a worm in ordure for sixty thousand years. Those who by force take away land given to Brahmins will boil in the hell called *Kumbhipāka* as many years as the Brahmins from whom they seized it, with their families and descendants, are in suffering therefrom. Whoso carries off the money of an *agrahāra*, saying it is for the tribute to the king, or the gift to obtain a wife, or a contribution to save the village, incurs the guilt of incest with his mother. Support the bridge of merit, continually cries *Rāmachandra* to the kings who come after him.

23. S'ila S'asana at Harihara, date A. D. 1424.

Size ft. 4 4' x ft. 2 3.—Hale Kananda Characters.



Praise to *Harīhara*.—Adored be *Śaṁbhū*, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. I praise *Harīhara*, the moon to the ocean of eternal mercy, the father of Maṁmatha and Karīmukha (Ganeśa), the diadem of the upanishads, adorned with the crescent moon, wearer of the serpent and the kaustubha, the remover of fear.

May it be well.—By order of *Nāganna Dhannāyaka*, the Mahā Pradhāna of *S'ri Vīra Pratāpa Deva Rāja Mahārāja*, son of *S'ri Vīra Pratāpa Harihara Mahārāja*, an ornament to all worlds, supreme ruler, sole master of the southern and northern countries, a serpent to kings who break their word, a divine protector of Hindu rajas, a cage of adamant to those who seek his protection :—

At the request of the king *S'ri Deva Rāja*, did *Dukha Rāja* eagerly undertake the following work of merit, . . . the river *Haridra**

* See No. 18, p. 29.

The messengers of *Nāganna Dhannāyaka* the Mahā pradhāna of *S'ri Vīra Pratāpa Deva Rāya Mahārāja*, having brought intelligence that the *Haridra* dam had breached,* on inquiring who would undertake the meritorious work of restoring it, looking upon *Chāma nripāla*, the commander-in-chief of all the forces of the auspicious great king of kings, the paramount sovereign *Sri Vīra Pratāpa Deva Rāya Mahārāja*, a devoted worshipper of the lotus feet of the Somesvara linga, worthy with all good personal qualities, son of *Boppa Deva*, a kalpa vriksha to his dependents, a Manmatha to women, a victor in the battle field, skilled in the four branches of policy, protector of works of merit, fond of songs—(he said) 'the dam which by order of *Deva Rāya Mahārāja* I built to the river *Haridra* having breached, to restore by the assistance of merit the provision for the service and decorations of the god *Haribara* and the property acquired by the Brahmins resident in that kshetra, except you there is no one else. That the fruit of the merit of building this dam will according to the veda and the dharma s'āstra be beyond calculation you are well aware. You therefore must repair this work of merit.'

Hearing this order, and with submission undertaking the work, in the S'aka year 1343, the year Krodhi, the month Kartika, the 12th day of the moon's increase, Monday, at an auspicious time, *Chāma Nripāla*, with his own hands pouring water on behalf of the god *Haribara* and the Brahmins, and committing the work with pouring of water into the hands of *Buṭṭarasa*, sent him saying 'Do you in my behalf build this dam and excavate the channel' and had it repaired. Whose great glory is as follows :—

Of a form shining with firm friendship, gainer of the praises of all the world, filled with the highest good qualities, a moon to the ocean of a good race, devoted to good works, disposed to virtue and merit, glorious as the sun, thus shines *Chāma nripāla* in the earth. Of a form granting all desires, of a fame which aimed at the points of the compass, unshaken as mount Meru, a Yama to his enemies, to his own family shining as an island of jewels, beautiful as Manmatha, an abode of all good qualities, son of the king *Boppa Deva*, who can bestow praise worthy of your greatness, *Chāma nripāla*? To the world as a Bhoja, to his enemies a Bhima, in protecting the world of great glory, in firmness as mount Meru, hymned by all the poets, conspicuous among the meritorious, to the poor as a kalpa vriksha, thus famous was *Chāma rāja*. Distinguished as the faithful protector of those who sought refuge with

* See No. 18.

him, a mighty hero, to the forest of his enemies a wild fire, a new Bhoja was *Chāma rāja*. Thus did all the world praise *Chāma rāja*, the son of Boppa-nripāla, the driver off of hostile kings, a lion to the elephant foreign kings, a kalpa vriksha to the learned, of undying glory.

(Several more verses in the same strain, containing nothing of importance).

24. Sila S'asana at Harihara, date A. D. 1560.

Size ft. 6 1' x ft. 2 1'.—Haja Kannaja Characters.

	Sun.		Moon.	
Nandi.		Harihara.		Gardha.

Praise to *Harihara Rāja*.—May it prosper.—Adored be *S'ankha*, beautiful with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. I praise *Harihara*, the moon to the ocean of eternal mercy, the father of Mammatha and Karimukha (Ganesha), the diadem of the upanishads, adorned with the crescent moon, wearer of the serpent and the kaustubha, the remover of fear. Grant me joy, O merciful god Harihara, who on the rākshasa (Bali) the great tormentor of gods, men and the serpent world, didst place thy foot and force him down to hell. May the god Harihara protect us, who shining in happiness with Lakshmi and Parvati is to them a diadem of pearls, the chintāmani glittering with generosity to the sorrowful and destitute, the diadem of the upanishads, the amulet of protection to the assembly of the gods.

In the year 1482 of the S'ālivāhana era, the year Durmati, the month Magha, the 15th day of the moon's increase, Monday, at the auspicious time of the moon's eclipse,—while the great king of kings, supreme ruler, * *S'ri Vira Pratāpa Sadda Siva Mūhūrāja*, was in *Vijayanagara* ruling the kingdom of the world in peace and wisdom:—

May it be well.—To the gracious god *Harihara*, lord of all the earth, god of all the chief gods, reconciler of the disputes between the Śaivās and the Vaiṣṇavas, who to give a promise to Markandeya assumed the single Harihara avatār, who destroyed the arrogance of Guha, whose pair of feet were placed on the breast of Guha, worshipped by the worlds of Svarga, Martya, and Pātāla, gratifier of the desires of the faithful, remover of the fears of the dwellers in the auspicious forest of *Guhāranya*, lord of *Viśvājitra*, situated on the eastern bank of the excellent *Tungabhadra*:—

* See note p. 25.

Mārga Sahāya Nāyaka, son of Velūr Kāḷappa Nāyaka, the chief agent of *Krishṇappa Nāyaka*, son of Haḍapa Bayappa Nāyaka, who was an officer of that *Saīd S'iva Mahārāja*, a Govinda to the Haḍapa sea, * terrible as the white bodied bearer of the moon (S'iva), lord of *Manināgapura*, †—in order that Krishṇappa Nāyaka might obtain merit—presented to the god S'ri Prasanna Harihara and his wives Mahā Lakshmi Devi and Parvati Devi, for a car procession on the full moon day of Chaitra, in order that Krishṇappa Nāyaka might obtain merit, the village named *Ganganarasi*, free of all impost; this he repaired, and presenting, felt as if all his desires were accomplished.

Whoso protects this śāsana will acquire the merit of performing the horse sacrifice and of giving shelter to many Brahmans. The extreme sinner who does not protect it will incur the guilt of slaying innumerable Brahmans versed in the vedas at Kās'i, Prayāga, Gaya and Kurukshetra, of patricide and matricide, and of causing a mother to devour the flesh of her son.

To maintain a gift made by another is twice as meritorious as to make a gift oneself. To resume a gift made by another is to lose all the merit of one's own. Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. Of making a gift or maintaining one made by another, the maintaining another's is the best. He who makes a gift obtains svarga, but he who perpetuates one obtains final beatitude.

One in form says the s'ruti are Hari and Hara, and thus is he revealed. Whoso causes their division Yama will thrust into hell. That god Harihara, the sole ruler of the world, may he protect us.

Great good fortune be to *Sārappaia*, son of Chadapurāla Kondama Raja, who making application to *Mārga Sahāya Nāyaka* repaired the village of *Ganganarasi*, and gave it up for the car procession of Harihara and Lakshmi. Fortune, fortune!

* *Haḍapara sinḍha Govinda.*

† See No. 17.

25. S'ila S'asana at Harihara, date A. D. 1531.

Size ft. 4 x ft. 1 11'.—*Hale Kansaḍa Characters.*

Sun.	Moon.	Cow suck- ing calf.
Nandi.	Lagna	

Adored be *Gandhipati*. May all obstacles be removed. Adored be *S'ambha*, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May it be well.—In the year 1453 of the victorious increasing S'alivāhana era, the year Khara, the month Aṣvija, the 10th day of the moon's increase, Wednesday:—while the auspicious great king of kings, the supreme ruler,* *S'ri Vira Pratāpa S'ri Achyuta Rāja Mahirāja*, was in *Vidyānagara*, ruling the kingdom of the world in peace and wisdom:—

The villages named *Beluvāḍi* and *Ganganarasi*, situated in the *Pāndya* *nād*, belonging to *Uchangi venṇa*, within the *Harihara* country these two which the swāmi had granted for the office of *Amara Nāyak*, have we, *Avasarada Dikshita*, son of Annāji Deva, of the Gārgya gotra, the Apastambha sutra, and the Yājus shākha, so as to provide for the offerings of milk and rice to the god Harihara . . . presented to the god Harihara, in order that *Avasarada Devarasa*, of the Apastambha sutra and Bādarāyana gotra, might attain to the world of eternal merit.

In that *Beluvāḍi* village, have we, *Avasarada Dikshita*, son of Annāji Deva, of the Gārgya gotra, the Apastambha sutra and the Yajus shākha, presented this to . . . of the Atreya gotra, Apastambha sutra and Yajus shākha, with pouring of water and presentation of a gold coin in the presence of . . . in order that . . . might obtain eternal merit.

Thus is the s'asana given that you may enjoy it from generation to generation.

Of making a gift or maintaining one made by another, the maintaining another's is the best. He who makes a gift obtains svarga, but he who perpetuates one obtains final beatitude. Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. To maintain a gift made by another is twice as meritorious as to make a gift oneself. To resume a gift made by another is to lose all the merit one's own.

Avasarada Dikshita, son of Annāji Deva, . . . the dwelling of the
god Harihara . . .

* See note p. 25.

26. S'ila S'asana at Harihara, date A. D. 1277.

Size ft. 10 2' x ft. 3 4'.—*Haṭṭa Kannaḍa Characters.*

Cow mark- ing still.	Neen.	Sun.	
	Harihara.		Garuda.

Adored be *S'ri Harihara*. Adored be *S'ri Bāya Mahādeva Lakshmi Nārāyaṇa*. Adored be *S'amīṇu*, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. May the four arms of *Vishnu* protect you, black as a cloud, hard with the blows of the Sharṅga bow-string, the pillars of the mantapa of the three worlds.

May the boar form of *Vishnu* protect you, on the tip of whose tusk the earth is firmly fixed like a female bee clinging to the shining white bud of a lotus. May the boar form of *Vishnu* with great affection preserve this gift, on the tip of whose tusk the earth rests like a female bee in the centre of the pure lotus. May *Harihara* protect this holy gift, who in the beginning took the form of the boar.*

May *Ganapati* grant our desires, the elephant-faced, the son of *S'iva*, with broad eyes like the lotus, son of *Parvati*, free from old age and death, the light from the jewelled heads of the serpents which bind his waist causing the lotus of his feet to open even by night, lord of the three worlds. May *Sarasvatī* dwell on my tongue, who holding in her hand, as a jewel of the rosary, the mundane egg created by *Brahma*, is ever praying both night and day for the good of her votaries.

From *Soma* (*Chandra*), who rose so glorious as their great original from the ocean which gave birth to *Lakshmi*, arose the mighty *Kshatriyas*. To their dominion succeeded *Yadu*, from whom all the kings of that line have been famed as *Yādavas*. From the appearance of *Rama* and *Krishna* to remove the burdens of the world, from that time has the line been greatly renowned.

In which, as the sole lords of the lady Earth, were ruling *Billama* and others. After whom came *Jaybugi Deva*. His son, powerful, of increasing greatness, of great bravery, by excellence established as superior to all, lord of the earth, was *Singhana*.

When he with joy marched forth to war, and seeing the dust raised by his hosts, all kings fearing brought their wealth and offered it to him, so that the feet had no standing room for the money spread on the ground, he caused

* An indecent allusion omitted.

collection of all good qualities, thus shines *Rāma Rōya*. A moon to the water-lilies the faces of the fair, an embodied Manmatha, of surpassing brilliance, a jewel to the wealth of the Yādavas, lord over the whole circle of the earth, universal emperor (*śārva bhāruṇa*), worthy of his illustrious name, thus did he shine, this *Rāma*. Delighting Devendra with his sacrifices, protector of the Brahmans, lord over the world, capturer of the finest elephants among the elephants of his enemies, a lion to the elephants and their lofty vine-covered mantapas his enemies, a white elephant of the points of the compass, shining with fame, may this *Rāmachandra* prevail.

May it be well.—During the rise of the victorious kingdom of *S'ri Rōya Nārāyaṇa, Praveśa Praveśa Chakravartī, S'ri Vira Rāmachandra Rōya*, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, lord of the city of *Dvādvāṇī*, a sun in expanding the lotus bud of the Yādava race,* a Siva to the Manmatha the *Mālava* king, an elephant-goad to the elephant the *Gurjara* king, the establisher in his kingdom of the *Telunga* king, mighty of arm in seizing upon the wealth of the *Hoyasa* kingdom, skilled in beating time upon the group of hostile kings (!) :—

The commander of all his household troops was the auspicious *Sāluva Tikhana Deva*, whose descent and glory were as follows:—Born like the commander of the forces of the gods, of unequalled good qualities,

commander of the army of *Ramachandra Deva* king of the world, thus great was *Tikhana mantri*. A hero, liberal, sporting from his great bravery with his shining sword which subdued the valour of all others, master of all the forms of greatness, a bee at the lotus feet of Vishnu and Siva, of powerful strength, of great fame in the world, was *Sāluva Tikhana Deva*. He shone like a faithful son to the heart's affection of the auspicious *Mahadeva*, like the moonlight of the *chandra* (moon) the mighty king *Rāmachandra*. When this *Sāluva Tikhana* with joy went forth to war, the dust raised by his hosts covering the mountains and causing all the sky to appear like the earth, enlarged the (surrounding) ocean; his valour cutting off the heads of hostile kings, brings the spoils of their wealth and lays them at his feet.

May it be well.—The auspicious *Mahā Manjales'vara*, mighty of arm in smiting the heads of the groups of the strongest and bravest of hostile kings, devoted to war, a Revanta in patting his horses through their five races, the creeper of his fame having spread into the utmost corners of all the points of the compass; in encountering the hardest butts from the muscular heads of the

* *S'ri-prithivi-vāṇabha, mahā-viśvā-dhātārāja, paramas'vara, parava-bhāṭārāja, Dvādvāṇī-pura-varidh'vara, Yādava-kuṇḍa-lamāṇa-kajālī-nikāṇa-bhāṭara*.

wrestler Chavira (*vis.*), the hostile king, and shutting up their shouts, an able antagonist like the purāṇa Nārāyaṇa: by the favour of Tryambaka and Harihara having obtained the kingdom in protecting which he was a powerful right arm, in liberality of gifts a growing Karna, establisher of the Kādamba king, disgracer of the Hoysaṅga king,⁶ rejoicing in the abiding prosperity obtained by favor of the Brahma of a virtuous life, commander of all the forces, Nissanka Pralāpa S'ri Sāleya Tikkama Deva Itana, having in an expedition to the south captured the city of Dorasamudra, accomplished his object, and taking a tribute of all manner of wealth, especially of horses and elephants; while coming thence:—†

The liberal Tikkama saw the city of Harihara, the residence of Vishnu the conqueror of Guha, and the place where his faithful votaries obtain mukti—Kuru, Kāśī, Varanāsī, Himagiri, Gaya, Godāvari, S'rinaga, are famed in the world each for some single excellence, but this Guhārāya deśa surpasses them, for it owns the power of the Bear (*vārāhi*), has 104 Brahmans the gods of the earth, and is the dwelling place of Vishnu. Is it a city or is it the residence of Devendra? Is it the silver hill on which the lord of Gauri dwells, standing in the ocean from which Lakshmi rose, this wonder of the world? Never have we seen so rare a place. Thus saying, the minister of Mahadeva Rōya made there with joy some gifts of land in the name of his sovereign.

His various free gifts in this Harihara agrahara were as follow:—

On account of his victorious expedition to the south, and his visit to the Harihara incarnation, he presented a tank, free of all dues and *siddhāga*.

And Sāleya Tikkama Deva besought that he might have the honour of building a temple in the city of Harihara in the name of his sovereign Mahadeva Rōya, thus:—That as this god had with affection granted what his worshipper prayed for, he had with the consent of the mortal creatures there made a free gift, and requested that he too (the king) as a divine incarnation might ever abide in that city. Thus did he this minister Tikkama. Accordingly, to the god who had accepted his prayer, he resolved to set up a Lakshmi Nārāyaṇa incarnation of his master Mahadeva, and having bought the land, rejoicing the hearts of those 104 (Brahmans), he informed the king of the date on which he proposed to commence the erection of the temple, (namely) on Friday, the 13th day of the moon's increase, in the month Chaitra, the year Is'vara, the śaka year 1199. And in the following year, Behudhanya, the

⁶ Kādamba rōya sth'ipavichiriyannan, Hoysaṅga Rāj' disappattannan.

† Dakṣiṇa digvijaya Dorasamudrastramāna kṛita kīrtya kṛi turaga mukhya amanta vastu saktam kappan gonfu bandalli.

month Magha, the 6th day of the moon's increase, Wednesday, the powerful Mahā Manjalika *Tikkama Deva* set up the image of *Mahadeva Rāya* in the form of *Nārāyaṇa* the universally adored lord of Lakshmi.

And in the year following, the year Pramādi, the month Phalguṇa, the 5th day of the moon's increase, Tuesday, the nakshatra being *Asvini*, he set up golden pinnacles to that temple, and presented the following lands to provide for the service of the god reigning in Harihara.

That *Tikkama Deva* having purchased with joy 4 *matta* of paddy land belonging to the Betta Gauda tank, at the price fixed by the *sabha*, presented it to the god.

And in the excellent Sattradundige, paying due respect to the 104 Brah-

mans,
(*Rest illegible*).

27. S'ila S'asana at Harihara, date A. D. 1239.

Size ft. 10 1' x ft. 3 1'.—*Has Kannaḍa Characters.*

(*The photograph does not include the symbols*).

Adored be *S'ri Harihara*. Adored be *S'amṛtha*, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. May he protect us from danger

(*Much illegible*).

From the lotus of his navel sprung Brahma, from him Atri, from him Chandra

In that line was born, a wild-fire to the forest of the ornaments of the moon-faced wives of hostile kings, a moon to the ocean of the *Yādava* race, an ornament of ministers to the lord of *Kalyāṇa*, destroying with the pillar of his right arm the hostile Kahatriyas, growing in power. The poison of the serpent of calamity he admits not into his throat, association with serpents he does not form, he bears not throughout the three worlds the name of cruel, yet is he truly characterized as (or named) *Rudra*.

From him was born *Maṭṭaya*, celebrated for his great fame, preventing the wives of hostile kings from painting their eyes (*i. e.* widowing them.) Thus having reduced all hostile kings to be his servants, was the *Heggaḍa Maṭṭa*, a moon to the ocean of the treasures of the lord of *Kalyāṇa*, a kalpa *vriksha* born on the earth, whose words were as sweet as nectar. His wife, brilliant

with the colour of gold, was *Revallati*, conquering by her good qualities and wealth, by her bright smiles and splendour putting the moon to shame.

By her to the Heggada Nayaka was born *Soma*, the central gem in the garland of the pearls of good qualities, of a fame like the light of the moon, great by the perfume of his goodness, a moon (*soma*) in causing the lotus faces of the wives of hostile kings to shut up, a moon (in raising the tides) to the ocean of the *Hoysaja* line.

To the lord of the earth *Soma*, the brave *Narasimha* was son, who settling up the wealthy *Chola*, *Pândya* and other kings, had acquired great renown as a commander of the army. Truly was *Soma* a herd of elephants filled with the water of wealth, else whence flowed the river of his bounty.

By this king, devoted to merit, were many agrahâras erected on the banks of the joyful *Kâvéri*, which are praised by many great poets. And in those agrahâras (even) the parrots had a knowledge of *nîti*, and were nourished upon the *mîmâṃsa*. In one place they assembled together arguing in the severest critical terms of the *turka*, in another they beautifully recited *śabda*, *yajna* and *kaṣṭha*. Thus was it in the mine of learning *Somanâtha-nagari*, a brilliant ornament to the world.

And by him were many gods and goddesses set up on the banks of the *Kâvéri*, namely *Purâhara*, *S'ri Narasimhes'vara*, *S'ri Lakshmi Nrihari*, *Murâhara*, *S'ri Yoga Narayana*. And on the north east he set up the five-faced *Siva*, *Bijjales'a* and others; in the centre *Gopâla*, *Janârdana*, *S'ri Kes'ava*, the *Mâsya* and other the ten avatars, *Murâhara*, *Narayana*. And on the walls *Kes'ava* and others the twelve murtis, *Sankars'ana* and other murtis, *Vishvaksena* and numerous other minor deities, *Padmasena*, *Indra* and other gods. *Gira* and all these gods were set up in *Somapuri*.

His elder brother was the great commander *Malaiya*, of great good fortune. His elder sister's son was *Malli Deva*, a spear to the bodies of hostile kings, a wild fire to the forest of his enemies, the gratifier of the desires of his dependents, who continually extol his good qualities.

Of great strength was the commander *Soma*, resembling *Karna*, giving his assistance to all the kings of the east he set them up on their thrones and increased their power, the wealth of his enemies he destroyed, *Ganja Penjâra**

. . . *Chandis'a* (*Siva*) had granted him the boon of prosperity as long as sun and moon endure.

Thus in his line was born the reverend *Gangâdhara*, praised by all and of great wealth, a sun in chasing away the darkness of the *Chârvâka* and

* A jewelled anklet, denoting championship.

Randāha doctrines, in *tarā* an independent authority, an Agastya avatāra in his skill in swallowing up the ocean of the Jainas; this great pandit illuminated the assembly like a gem.

To that god *Haribara* was this *Soma* the servant, who had become incarnate in face of the world that he might establish the *advaita* (the non-duality or unity) described in the vedas of Vaikunṭha (Vishnu) and Nilakanṭha (Śiva); who had stopped the growth of the world (in wickedness); by whom the Kaivalya Lakshmi (or Lakshmi of moksha) had settled on the lotus hands of all people; who had devoured the flesh of the rākshasas. To Gauri life, to Śrī a lord, adorned by Bhadra, indivisible (*advayam*) and thus a bigamous husband, the crowning glory of the *tatva*, O Haribara, do thou remove my sins; thy lotus feet are my refuge, which will not spare in trampling upon every cause of sorrow; who enjoying unending happiness art of boundless generosity.

The Śaka year 1190 having passed, and the year Vibhava being current, *Somanātha* caused a temple with golden pinnacles to be erected at the door of the temple of the god *Haribara*. May the joy-producing meritorious work of the chief commander, Gaṇ'ā Peṇḍāra *Soma*, prevail as long as sun and moon endure.

*An ornament to the beautiful country bordering on the *Kāvēri*, having lofty towering walls surrounded by a deep moat, containing a *soma* street and an *ārka* street, the numerous houses of which were filled with people, was the city bearing the name of *Somanātha*, a joy to the eyes of all. There congregated, the excellent Brāhmins increased, performing the ceremonies prescribed by the vedas, understanding the meaning of the *āgama*, *tatva*, *mantra*, *tantra*, and *tarā*; engaged in their individual daily rites, works of merit, and sacrifices; pure, single minded, devoted to acts of virtue, good men. Astonishing was the greatness that *Somanāthapura* had acquired from the many great men who had their origin there. Surrounding it were numerous pleasure gardens, in which the trees bent down with foliage, and the fields were filled with grain,

On all sides were tanks filled with lotuses and waterlilies, and with the motion of the waves in the moat the hanging boughs of the trees were waved. Thus was this *Somanāthapura*, like the name of the jewel of the earth.

In the middle of this celebrated *Somanāthapura* having erected a great temple and adorned it with a god-like incarnation of Vishnu which continued

* The foregoing part of the *śāstra* is in Sanskrit, the remainder is in Kannada and repeats a good deal of what was stated before.

ever as bright as if just set up, highly distinguished became *Soma chamupati*. And in the Vishnu temple which by his order had been erected in the middle of *Somanāthapara*, Sri Kes'ava distinguished by the name Prasanna Chenna, surrounded with brightness, to the south of him Gopāla the beloved of the world, Jamardana the emboliment of the desires of all; these three murti were the chief and the most richly endowed with all manner of gifts.

And as if in this scene of many victorious processions Vishnu had strung together all the varieties of his forms, many other gods did he there set up, namely, the Matsya and others the ten avatars, Kes'ava and other deities, Sankara'ana of auspicious form, the Varaha form, Nārāyana and other gods the givers of wealth and prosperity, Krishna and twelve other gods the merit of whose worship is incalculable. The excellent Ganapati, Bhairava, Bhāskara, Vishvakṣema, Durgi and other gods. Altogether 74 gods adorn the temple which he built in the middle of the city.

And on the north-east side he set up the five-faced Śiva, which in order are Bijales'vara, next to it Pargales'vara, the four-fold Abales'vara, and the splendid Jayavales'vara, and in the middle Somanātha Śivalinga. Having securely established these, *Soma Dandādhipa* gained great renown. And the excellent form of Narasimhes'vara, the auspicious Yoga Nārāyana, the ever abiding Lakshmi Narasimha, being established in it, the city of Somanātha, shining in the middle of the Kūvēri as the residence of so many gods, was thus rendered worthy of reverence from all the world by the mighty *Soma Dandādhipā*.

(And so on, the conclusion being illegible.)

28. Śila Ś'asana at Harihara, date A. D. 1171.

Size ft. 6 5' x ft. 2 3'.—In: Kannada Characters.

	East.		West.	
Mandi.		LINGA.		Cow such- ling calf.

Adored be *Śri Harihara*. May the kalpa vriksha embodied as *Ś'ambhu Nārāyana* ever grant our desires, whose smiles resemble the brightness of its white shining flowers, whose powerful arms are its branches, whose hands are its ruddy young shoots, encircled by the creepers of serpents, enriched with the four manner of fruits.

May it be well.—While the victorious kingdom of the auspicious *Vijaya Pándya Deva*,—entitled to the five great drums, Mahá Mandales'vara, lord of *Kinchigúra*, sun to the sky of the *Yádava* race, a head jewel of brave warriors, his mind purified by meditation on the lotus feet of the god S'ankara Náráyana, an ornament of the *Yádavas*, sun to the lotus of the *Pándya kula*, champion over the smiters of their enemies, defeater of the designs of *Rájiga Chola* * of surpassing greatness, splendid with these and other titles, revered by crowds, an abode of glory,—was increasing in grandeur and prosperity, to endure as long as sun, moon, stars and sky :—

All the chiefs who heeded not his commands were driven out; those brave ones who came to fall upon him, being seized, disgraced, tormented, their bodies worn out, forsaking their places they fled in all directions; how great was the bravery of the king *Vijaya Pándya*.

The dweller at his lotus feet; May it be well.—the Mahá Pradhána was the auspicious *Vijaya Permañi Dandántha*, a lion to the herd of elephants the most powerful tributaries, terrible in the field of battle, his forehead adorned with a wafer made of the dust from the lotus feet of *Vijaya Pándya*, a mill-stone to the slayers of swámis, skilful as Chánakya in driving off with powerful incantations the rákshasas the hostile kings, a central jewel to the diadem of the group of ministers, a powerful new Anjaneya in leaping over the ocean the forces of hostile kings, his fame was stamped as an ornament of sandal powder on the swelling breasts of the ladies of the points of the compass, having received from his king the honor of the name of *Kumára*, a promoter of wealth, protecting all the people with even greater care than if his own children, splendid with these and many other titles, in firmly establishing the great kingdom of the king over kings, *Vijaya Pándya Deva*, his able right arm. Braves who do not ask him for orders there are not in the land, proud ones who despising him will not serve under him there are not, obstinate ones who twisting his orders carry out something different and live, there are not; thus did he manage the kingdom of king *Vijaya Pándya*, what an abode of consummate ability was *Permañi Dandádhipa*. Whoso refused to do obeisance, them he forced first to do obeisance to himself and then made them do obeisance to king *Vijaya Pándya*. And so celebrated was his government in all the world, that all did him obeisance, this *Vijaya Perma Dandádhipa*.

Moreover a dweller at the lotus feet of *Vijaya Pandya Deva*, that abode of the Lakshmi of self-secured victory was; May it be well.—*Ketarasa*, en-

* *Rájiga Chó'a manábhangam*. See No. 4, p. 8.

titled to the five great drums, Mahá Mañjales'vara, lord of the city of *Banavási*, having a monkey flag and a lion signet, lover of the sound of Permañj's drums, the setter up in 84 cities of the frontal-eyed (Śiva) and the four-armed (Viṣṇu), universally known as having performed 18 aśvamedhas in strict conformity with the vedas, having by his power set up in the cave and on the peak of Himavat the chief of mountains a stone pillar describing the surpassing glory of his line, splendid with the mighty elephants he had bound, born in the line of *Mayūra Varma*, the *Kādamba chakri*, lord of *Uchchangigiri*, obtainer of a boon from Śankara Nārāyaṇa.*

To him and to *Kanakabbe arasi*, the moonlight to the chakora and the waterlilies of his heart and eyes, . . . was born *Nāgati nripāla*, whose fame made havoc of the lotus gardens the hostile kings. To describe the greatness of his qualities. The terrible shadow of the bodies of hostile kings smitten by the shining sword in the hands of *Nāgati*, the chief of kings, resembled the moon at sunrise (being bloody). Moreover, the serpent of the surpassing strength of king *Nāgati* swatches away as flesh the poverty of the learned, and the best of the lands of hostile kings.

His younger brother, of surpassing bravery, of great good qualities, a dazzling light to the swarms of grasshoppers the hostile kings, was *Hari arasa*.

To that king *Nāgati* was born; as *Karra* in former times to *Sūrya*, distinguished by gifts of liberality, an abode of virtue, a friend of the learned, *Ketarasa*.

And to that king *Nāgati* was born another son, skilled in all learning, an ornament to all kings, a *Karna* to supplicants, the celebrated *Mācharasa*.

One day, while that abode of praise and glory, *Nāgati arasa*, chief of a Thousand rad, with his uncles *Hamparasa* and *Sattiyarasa*, and that *Nāgati arasa*'s younger brother *Hari arasa*, and his sons *Ketarasa* and *Mācharasa*, were in the enjoyment of peace and security, listening to the history of the early kings, and the account of their meritorious works †; perceiving that they were as devoted to merit as eager to carry off the lady victory from the forces of opposing kings; remitted the tribute which they received from

* *Śruti savadhigata-pancha-mahā-s'abde mahā-mañjales'varam | Banavāsi-pura varā dhī's'varam | vānara dhvajā nripagōdha lāncakāhanam || Permañjī tūrya nirghoṣhanam | catur ās'itī nagaradhīś'hita lālīṣa loṣhena catur bhūbhājam | jagadādhīś'hīś'vadaś'ā's'vamedhas dīkṣād kṣatram | Himavāt girindra randra s'ikhara s'akti samśkōpita nijauvaya prakāṭitorjita pōtāpa s'itā stambha | kādāmba mada gaja mahā mahānabhārdman | Kādamba chakri Mayūra Varma samśobhayan Uchchangigiri nāṭhan Ś'ri Śankara Nārāyaṇa Deva lāḥita vara prasādan existā Ketarasan.*

† *Sukha saubhāgī vinōdadin irād endu dīvasav idi rāja charita dharmma kathī s'rasano-datta s'rayaparigī.* See note p. 2.

Kāśāhara, the ancient *agrahāra* of the god *Śvayambhu Śankara Nārāyaṇa*, together with the dues they received from the cultivation of the beautiful channel; and in the Ś'aka year 1098, the year *Vikriti*, the month *Pushya*, the 1st day of the moon's increase, Friday, at the time of *uttarāyana saṅkramaṇa*, presented them, with pouring of water, at the divine lotus feet of *Śvayambhu Śankara Nārāyaṇa*, to endure as long as sun and moon.

Whoso maintains this gift will obtain the merit of presenting at *Varanāsī*, *Kurukṣetra*, and holy bathing places; at *Gaya*, *Prayāga*, in the dwelling of *Śankara Nārāyaṇa* and other most sacred places; at the auspicious times of new moon, the sun's eclipse, *uttarāyana saṅkramaṇa* and *vyatī pāta*; to a *s'ankha* (a trillion) and a *vahā-s'ankha* (a quadrillion) of Brahmins, versed in the four *vedas* and their *vedāṅgas*, masters of all learning, of incalculable merit; to each one separately, a crore of golden coloured cows, and golden *ko'agas* decked with jewels, together with milking cups of bell metal, according to the *s'āstras*. Whoso destroys it will incur the guilt of slaying with his own hand that number of Brahmins and cows in these holy places at those times. Of making a gift or maintaining one made by another, the maintaining another's is the best. He who makes a gift obtains *svarga*, but he who perpetuates one obtains final beatitude. Merit is a common bridge for kings. This from age to age deserves your support, O kings of the earth. Thus does *Rāmachandra* from age to age beseech the kings who come after him. Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

(Here follows another *s'āsana*, dated 2 years later.)

May it be well-- In the Śaka year 1095, the year *Nandana*, the month *Bhādra-pada*, the 3rd day of the moon's increase, Wednesday: the auspicious *Mahā Pradbhāṇa*, *Durgarasa Dandandyaṇa*, *adhikāri* of the *Banasāsi* 12,000, whose father, a worshipper of *Indra* and *Viṣṇu*, a mine of good qualities, was *Permaṇi Dandādhinātha*, his mother the celebrated and fortunate *Mahādevi*, his younger brother, served by all the learned, *Soma Deva*;—this *Durga Dandādhinātha*, obtaining greatness in the world, a moon to the ocean of the *Viṣvāmitra* *gotra* and thus no common man: presented in the ancient *agrahāra* of *Kāśāhara*, 100 *gadyāna* to the 104 Brahmins, in order that they might devote one *hāga* a month for the lamp of the god, as long as sun and moon endure; thus did he give, with pouring of water, that the Brahmins might provide for the god *Ś'ankara Nārāyaṇa*.

29. Śīla Śāsana at Harihara, date A. D. 1379.

Size ft. 7 4' x ft. 1 10'.—Hajē Kannaḍa Characters.

Cow Mandi.	Sun.	LINGA.	Moon.	The Donor* Priest.
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Adored be *S'ri Harihara*. Adored be *S'ambhu*, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds, Obeisance to *Ganeśa*, on the drops of moisture exuding from whose temples the bees delight to cluster. Supreme is the original Boar, by whom uplifted the earth with its growing crops appears as if still horripilated with joy. May the glory in the form of *Harihara*, the creator of the world, ever grant prosperity, who boasts in the rivalry of the joint wives *Pārvati* and *Lakshmi*, who presents the appearance of the rain-cloud associated with the cloud of autumn, the supreme cause of the creation and destruction of the world.

Ever active in the world is the mighty *Yādava* race, an ornament to the earth, an abode of great minds, beautiful, the birth-place of good qualities. As the bright spring causing the flowers to bloom adorns all the other seasons, so did the king named *Sangama* adorn that race with his high qualities. The streams of moisture issuing from the temples of the herds of his lusty elephants caused all other streams to appear like the river of *Yama*.

The kings *Harihara* and *Bukka* protected the earth as if *Bala Rāma* and *Krishna* had again united for its preservation. *Harihara*, the elder brother of *Bukka*, having subdued by his might all hostile kings, ruled over the earth, all kings in which desiring his service continually wore his commands like garlands around their necks. Afterwards his younger brother *Bukka Rāja*, celebrated in the world, governed the city named *Vijaya* in the same manner as *Krishna* ruled the beautiful city of *Dvāraka*.

From that *Bukka Rāja* was born the glorious *Harihara*, as the splendid moon arose from the milk sea. In that same city did *Harihara* dwell, as in former times *Rāma* dwelt in the midst of the city of *Ayodhya*. Its rampart was *Hemakūṭa*, its moat the auspicious *Tungabhadra*, its guardian the world-protector *Virupākṣa*, its ruler the great king of kings *Harihara*. The golden zone of the land *Kinchi*, the incomparable *S'ākhayura*, words fail to give a description of these.

* Or Garuḍa.

Harīhara, the successor of *Bukka Rāya*, at the time of obtaining the government also obtained a minister, *Mudda Danṣādhīpa*, who by his policy alone daily overthrew the might of hostile kings, resembling *Sumantra* the minister of the heroic *Rama*. (*Much illegible.*) Whose sword was a creeper through fear of whose falling upon them the wisest of kings were continually in a tremble, the rivulets springing from the water poured forth by him in making his gifts united into a great river and converted an unirrigated into an irrigated land.

This *Mudda Danṣeśha*, a *kalpa* *vriksha* to his supplicants, forming an *agrahāra* by the name of *Mudda Danṣādyaka-pura*, at *Kottāra*, near *Uchchangī durga*, and making a large tank:—In the *Saka* year reckoned as *sas'i, kha, s'ilhi, chandra*, (1301), the year *Siddhanti*, the month *Kārtika*, the 12th day of the moon's increase, Monday, at the auspicious time of *Hari-pada*, making 36 *vrittis* for *Brahmans*, presented to the god *Harihara* 12, and to the *Brahmans* 24. Thus were all given.

That all may clearly understand, the boundaries of the land are here written in the *Karṇāṭaka* language. North-west, the white stone of *Tugilappa* at the boundary of *Muduhādade Disalaballi*; thence east, the black stone of the *Beddāna-doddi* of *Kindadaratti*; thence east, the *Daneya-kola*; thence east, the white stone at the three rocks below the *Basaru-katte*; thence south . . .

(A great part of the inscription knocked off here, in which apparently the boundaries were continued, and the names of the *Brahmans* entitled to the land, with their *gotra* and *śetra*, given.)

Merit is a common bridge for kings. This from age to age deserves your support, O kings of the earth. Thus does *Rāmachandra* from age to age bē-seech the kings who come after him. Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. Land presented to *Brahmans* is to kings as an only sister, neither may she be enjoyed nor ravished away, (otherwise, nor subjected to taxation.) Of making a gift or maintaining one made by another, the maintaining another's is the best. He who makes a gift obtains *svarga*, but he who perpetuates one obtains final beatitude.

May this gift of *Mudda Danṣeśha* continue without disturbance as long as sun and moon endure. Great prosperity! Fortune, fortune!

S'ri Harihara Rāya's approval;

S'ri Virupāksha.

From the whole of this *agrahāra* created by *Harihara Deva* one *vritti*

was given to *Bhaktadaya Bhaṭṭa*, a celebrated *Vāsishṭa*, which, added to the 86 given before, made 87.

The *agrahāra* holders' approval :

S'ri Harihara.

Aruna the carpenter engraved this great *s'ilā s'āsana* for the god Harihara and the worthy Brahmins of *Dandandītha-pura* named after the minister *Mudda*. Fortune, fortune!

30. S'ilā S'āsana at Harihara, date about A. D. 1157.

Size ft. 7 × ft. 2 6'.—*Haja Kannaḍa Characters.*

Nandi.

LINGA

Cow suck-
ling calf.

A glory there is in the form of *Harihara*, in colour like a blue waterlily, eternal, causing the roots of the kandali tree the joy of its worshippers to spread. May *Harihara*, beloved by Lakshmi and Pārvati, of a splendour uniting both light and shade, lord of the earth, a beloved jewel to svarga, having Garuḍa and Vrishabha as his vehicles, of a brilliant form, grant to *Soma Bhūpati* lasting prosperity and long life.

... were the *Chalukya* emperors. In succession to whom,* destroying a certain son of a *rākshasa* (*dāna suta*) who with enmity had carried off ... *Taḷa*, born as a lord of justice, in valour Vikrama himself, subdued the dominions ruled by the *Rāshṭra kūṭa* kings, and restored the *Chalukya* race.

Afterwards his son *Salgās'raya* ruled the world. And after him *Vikramāditya* his younger brother's son ruled the world. After whom, his younger brother, with a fame as splendid as the light of the moon, the able *Appaya* ruled the earth surrounded with the seven oceans. *Jaya Simha* then ruled the lady Earth, whose breasts are the swelling mountains, the leafy *honge* trees her tresses, engirdled by the sea as with a zone.

Afterwards when *Ahava Maḷla*, a crowning ornament of kings, accomplishing what even Brahma had not done, ruled the world, the regents at the points of the compass forgot their cares and were at ease. His son, who caused the hearts of his enemies to burn, superior to all kings,

... *Soma Deva* obtained renown. His younger

* *Atikramayadāḥ*.

brother *Vikrama*, tying up the mouth of *Nepāla*, and shewing the might of his arms by conquest of many other kings, ruled over the whole circle of the earth. His son, distinguished in all learning, having made the tour of victory, a *Man-matha* to women, praised throughout the world, *Bhūloka Malla*, gained renown. His son, *Jagadeka Malla* then governed the earth. Destroying the *Pallava* and *Mūlaka* kings, he ruled over the *Pallava* kingdom, from which he had driven the king; lord was he over the *Lāṣa* kingdom, the king of which stood with folded hands placed to his forehead; the *Kalinga* king and land he reduced to the greatest straits, and by his great might subduing many kings he gained great fame. His younger brother was *Nārmaṣi Tailapa*, shining with a sword which was solely engaged in smiting through the groups of his enemies, of a fame as pure as the moon.

At that time *was *Bijjala* king, who shone with a sword which destroyed all the enemies of the earth, able in subduing the mightiest enemies, excellent in victory

The whole of the *Chalukya* army did he protect, devoted to the service of the feet of the *Chalukyas*, adorned with the gems of good qualities, obtaining the name of *Sadāya Nāyaka* (the bountiful chief).

At that time, while the abode of good qualities *Kasavaya Nāyaka*† was ruling the *Banavasi* Twelve Thousand, punishing the evil and protecting the good:‡—An asylum of peace was that *Vanavāsi*, the native land of wealth, the stall in which prosperity was tied, the cradle of virtue, the birth-place of the learned, the region free from fear. The people in all parts of that nād on every side shone with the colour of gold, all the points of the compass were filled with perfume, the gardens were filled with trees, the land was full of running streams and ponds, in which appeared lotuses and waterlilies with swans between. And the land was full of pleasure gardens

And it shone with the brightness and beauty of women's faces

And in that nād was the *Nāgara Khanda kampana*, in which was no garden that was not surrounded with numerous bees clustering on the lotuses in the ponds, no ponds in which the lotus did not grow, no town around which cool streams did not flow. And ever was it bright with groves of *punnāga* trees, of *nāga* and *champakā* trees, and of the *nāga* creeper. Thus was the

* *Tot kilodaj.*

† *See Nos. 33 and 43.*

‡ *Dash/a nigraha g'ish/ānugraha pārvataṁ.*

Nāgara Khandā a splendid setting for gems of beauty. Containing numerous sandal trees filled with most fragrant oil, it enraptured the minds of all like the young new moon.

Ruler of the *mannega* of this beautiful *Nāgara Khandā* Seventy,* a moon to the waterlilies the faces of women, famous in the earth was *Soma nripāla*, who by his supremely excellent government converted this *Kali yuga* into the *Kṛta yuga*, raising the waters of the ocean of pleasure, surrounded by the splendour of his fame even by day he shone with the moon-like radiance of *Ramachandra*. The pure race from which sprang a portion of the glory of the master of that *maṇḍala*, the jewel of the region, was as follows :—

As if *Rudra* had himself become incarnate under the excellent *kadamba* tree, so was born the king *Mayāra Varma*, the disperser of his enemies, revered by crowds of kings. Shining with an eye in his forehead, he assumed the government by his might, as if all the kings had assembled and placed the crown on his head. Increasing under the thick shade of the numerous *kadamba* trees, that race became (known as) the *Kadamba kula*.

And when many great kings had been born in that fortunate race after *Mayāra Varma* with the flaming eye in his forehead :—*Varma Deva* † arose, the sole ruler of the world, the rays of whose fame sported like swans at the ten points of the compass, whose form gave delight to the eyes of all, whose unflinching bravery troubled all the hostile kings, whose *Kshatriya* qualities overcame all the *Kshatriyas*, thus did he shine. As no kings are in the world to compare with the king born in the *kadamba* grove, so gaining great superiority his fame filled all the points of the compass, this *Varma*. That king's wife, *Kālala Devī*, like the moon in autumn, like a *kalpa* creeper of the modern *Manmatha*, praised by all people in the world, an abode of learning, to her dependents a cow of plenty, was greatly celebrated.

Their son was *Boppa Deva*, famed as in great bravery like *Arjuna*, in liberality like *Karna*, in purity like *Bhishma*.
Can the sea compare with him as a treasury of good qualities, can a mountain compare with him in grandeur, or *Hari* in valour, or the moon shining at night in splendour, or *Manmatha* in beauty of form? Far was he above these, *Boppa Deva*. His wife was *Sirī Devī*, a *kalpa* creeper to her dependents, a *jasmin* creeper to the bees the eyes of her husband, a *bhūta* creeper to the *kōgile* the learned,

* *Anta sagayisiva Nāgara Khandāḥ eppatara manneyakk adhipatigava.*

† See No. 10.

To these two, as to Hara and Párvati was born Kumára, to Náráyana and Siri Manmatha, to Indra and Indráni Jayanta, so, lord of a pure fame, was born *Soyi Deva*, praised by all the world. His son was *Soma* . . .

(The rest of the inscription is knocked off. Apparently records a gift to Harihara by the last named Soma.)

31. S'ila S'asana at Harihara, date about A. D. 1180.

Size ft. 6 10' x ft. 3 5'.—Half Kannada Characters.

Nandi.	Harihara with Garuda * in a temple.	Cow suck- ling calf.
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(The inscription is so much defaced, a great part being knocked off, that no more than the following can be connectedly made out.)

While the mighty *Kalachurya* emperor *Nissanka Malla Sankama Deva* was ruling in peace and wisdom in his capital of *Kalyána* :—

The dweller at his lotus feet

32. S'ila S'asana at Harihara, date about A. D. 1165.†

Size ft. 7 9' x ft. 2.—Half Kannada Characters.

A weapon (?)	Sun.	LINGA.	Moon.	A weapon (?)
Nandi.				Cow suck- ling calf.

May it be well—Obeisance to Vishnu, having the lotus navel, the able, the giver of the boon of happiness to gods and Brahmans, an ocean of power. May the tusk of the original mighty Boar protect you, to which the earth clings as its consort, whose light irradiates Pátála and the earth.

Surrounded by an ocean fearful from its mighty roar, luminous with the rays of glittering gold and clusters of gems, casting up spray which filled the sky and reached to all the points of the compass,—was Jambu-dvīpa. In the exact centre of Jambu-dvīpa, thus surrounded by an ocean full of jewels, shone the Mandara mountain, whose peaks overturned by the gods were the landmarks of countries, around the summit of which the constellations revolved, the abode of the chief gods. An ornament to the south of the Mandara

* Or the deer worshipping.

† From No. 9 it appears that *Vira Pándya* was ruling in 1165; and from No. 35 that *Vijaya Pándya* was ruling in 1167. The present grant seems to belong to the class of *Vira Pándya's* government.

mountain, was the *Kuntala des'a*, lovely with its beautiful fields, splendid towns, and groves which resembled the tresses (*kuntala*) of the lady Earth.

Of that *Kuntala-des'a* were many *Chalukya* emperors the rulers. In succession to whom (*atikramanadol*) :—The world was obtained by *Jagadeka Malla*, who utterly despoiled the wealth of the *Málava* kings, who forced the group of *Pallava* kings to hold the sprout, * the kings of the *Láṭa* country to place their folded palms to their forehead, who increased the troubles of the sign of the *Kalinga* kings, so that all the world praised him as the exhibitor of terrible valour.

At that time, (*tat kálado*) was *Bijjala* king, whose mighty arms were a refuge to the earth, the serpent of whose sharp sword swallowed up the air of the lives of boasting enemies, the bounty lovingly bestowed by whom filled all lands with satisfaction, whose glory filled the ears of the elephants at the points of the compass, thus was he praised by all people.

Devoted to the service of the feet of that king, was *S'ri Vira Pándya Bhāpa*, an ocean to the gems of all good qualities, subduer of trouble from his enemies. His younger brother was *Nigalanika Malla Kāva nripala* †, versed in all learning, receiving the submission of many brave hostile kings, devoted to happiness, *Harihara* and *Brahmans*. His eldest son was *S'ri Vijaya Pándya*, son of the learned *Pándya Rāya*, a sun to the group of lotuses the learned, a splitter of the *mañjalika* with the vajra of *Gaṇḍagiri*, brave in war.

While the lords of the *Pándya-maṇḍala* were ruling the *Novambaráḍi* Thirty-two Thousand with justice, the origin of him of the *Sindha vans'a* who was serving them, was as follows :—

By the union of *S'iva* and *Sindhu* was born a son, to whom *S'iva* himself with affection gave a name *Saiv* . . . , together with the protection of *Indra*. Considering that unless nursed with tigress' milk he would not be brave or pure, *S'iva* with affection created a tigress, and that infant drinking the tigress' milk grew. ‡ Moreover appointing *Mālati Devi* to be his assistant in war, § he gave him a second name of *Ashvini Sindha*. On receiving

* A sign of submission. The treatment of each king is described in a play upon the name.

† See No. 41.

‡ *Sindhāvapad avatīras ante-śloke* || *Siva Sindhu sangadind udhavisikṣas orḍha kumāran śtana gosaram bhavan iṣṭan alu Saiv* . . . *van īcanender Agōri Rāja rokṣa sahāram* || *pulī-ślam kuṭṭidallade kalipatgam pavīran endu Gauripati taan olavin pulīgma nīrmuise pulī-ślam kuṭṭidu beḷaden d s'iva dharyogolu* ||

§ *Saṅgrāmaḥka ashvinyadgandu beṣae*.

that, and being directed that *Karakāṭa*, the residence of yogis (*yogi pīṭha*), was to be his abode, thither he came, and by the might of his arms speedily slaying the groups of kings there, this king born of the *Sindha* line ruled the country, all the people ever praising him as the mightiest among kings, the bravest, the best, and the most illustrious by birth.

May it be well.—The Mahā Manjals'vara, entitled to the five great drums, lord of the city of *Karakāṭa*, possessor of all lands through the boon bestowed by *Māṭali Devi*, to the Lakshmi of victory an earring, conspicuous with a blue flag (*nīla dhvaja*), a Karna in bestowing gifts, rejoicing in the sound of the *māṭali* (a drum), adorned with the gems of good qualities, a son to *Sindha*, of a victorious arm, of the family of . . . *nī Rdja* an ornament to the good, having the signet of a tiger (*vyāghra mṛiga līṅghana*), donor of gifts of gold, the abode of bravery, to enemies as fearful as Vishnu, an elephant-goad to those bearing the emblems of the . . . the *s'anha* (conch), and the *karagasa* (saw), a wild-fire to the grove his enemies, this *Sindhava Deva*, with his long arms (*nīṭa dāl*) ruled many lands within the 4,000 of *Sindha* and *Karakāṭa*.

And in his line many more ruled. Among them, an ornament of surpassing valour, possessed of many royal spoils won by the might of his powerful arms from hostile kings, bold as a lion, an Agastya to the ocean of his enemies' forces, thus praised by all people in the world, *Pirā Beṭṭarasa* obtained great renown. His wife, a combination of all good qualities, more illustrious than Sita or Pārvati, was *Dorābarasi*, famous as if the originator of conjugal affection then first discovered.

By the merit of that husband and wife a son was born to them of surpassing bravery, *Nāgarasa*, who ruled the world. To him was born a most fortunate son, *Beṭṭarasa*.

(Some unintelligible,—praises of *Beṭṭarasa*.)

Afterwards in that line, arose *Deva narapāṭa*, glorious with wide-spread fame, chief among the number, of great bravery in defence, ever increasing in policy, reverencing the worthy, promoter of bravery, glorious in fame, splendid as the sun of exalted fortune, of great valour.

(Some illegible, referring to the same.)

Like the milk sea from which sprung Lakshmi, or as S'iva unites with Pārvati as his other half, so did he with the Lakshmi of prosperity; as mount Meru is a refuge to the gods, so was he a refuge to the learned; as Vishnu for lofty valour, as the sun among the stars, so was he a sun among the virtuous,

a sea of modesty (*vinaya*), a mighty one in the world, of exalted merit was *Deva narapāla*.

To this prince (*kumāra*), who was as a moon to the ocean of the *Sindha* race, *Beṭṭala Devi* was the chief queen (*agra mahiṣā*), in beauty, grace and conjugal affection, superior to Rati, Parvati and Arundhati, the mistress of his house. All the world praised her as in descent, in strength, in stature, in grace, in good fortune, in resolution, in the charms of beauty, in wealth, in disposition, in affection, a jewel of women, in devotion to her husband a Sita.

His younger brother, of virtuous life, delighting in exercise with chariots, able in putting down the beasts of the proud, was *Mallī Deva*, of wide-spread fame. His younger brother (a second one), whose renown filled all the world, an abode of all high qualities, bearing great affection to his elder brother, was *Ayvarasa*, like Krishna to Bala Rama, like Bhimasena to Dharma Rāya, like Lakshmana to the world-renowned Rama, possessed of firm faith, virtue and purity, modesty and courage, esteemed as a man of great purity, he remained with his elder brother. As if liberality had once more opened its eyes, or Karna was again born into the world, so was he esteemed for his gifts, this *Ayvarasa* revered by all.

The eldest son of that *Devarasa* was *Rāyavasa*, whose fresh glory in his father's kingdom was as follows:—Of great power in protecting with his arms the world, in war terrible as a lion, to courtesans a Manmatha, the king was to him like his minister (!), his enemies, whither had they fled? a prince ever mindful of the learned in order that his fame might never diminish. To this ornament of the *Sindha* line, the loving *Buchala Devi* was the wife, whom all the world praised as akin to virtue, in all graceful charms resembling Parvati, Sarasvati and Lakshmi.

To this husband and wife, as the moon from the milk sea, as the sun from the eastern mountain, as Brahma from the lotus of Vishnu's navel, as an offspring of the Lakshmi of good fortune, was born a son *Is'vara nripāla*.

(A few verses in praise of him and his sword. The rest of the *s'āsana* illegible.)

33. S'ila S'asana at Harihara, date about A. D. 1160.

Size ft. 8 4' x ft. 2 11'.—Hale Kannada Characters.

Nandi. LINGA. Moon. Cow suck-
ling calf.

Obeisance to the divine form of *Harihara*, of surpassing glory, the eternal, the one, he who causes the kadali tree the joy of his worshippers to flourish. May *Harihara-murti*, uniting in a single form both *S'iva* and *Vishnu*, lord of all worlds, exceeding the comprehension even of *Harihara* the chief priest (*paramārādhya*), ever establish the desires of his favourite *Dandādhipa Barnanarasa*.

A Brahmani girl (*ilāmara putri*) having paid worship to *S'iva*, seated on a hide, in order to obtain the fulfilment of her desires, she had a dream, in which *S'iva* himself embraced her and she conceived a portion of his glory. Having thus conceived, when nine months were accomplished, it happened that she bore a son named *Krishna*, possessed of great beauty, of surpassing courage, bearing all the marks of fortune, famous in all learning.

He slew in *Kālanjara* an evil spirit of a king who was a cannibal and followed the occupation of a barber,* thus obtaining great fame among all people. Placing him between the teeth of *Yama*, this king *Krishna*, by the might of his arms, took possession of the government of his kingdom, and reducing the nine lakh (country of) *Dahala māṇḍala* to obedience to his word, ruled in peace, an ornament of the *Kalachuri kula*.

And in his line many kings ruled, in succession to whom (*atikramapado*), *Kannama Deva* obtained a name in the world, by his form, his beauty and his skill, the founder of the science of captivating haughty women, the originator of bravery in the subjection of proud enemies, the creator of a fame which resembled the brightness of the moon when it rises in the east. To this illustrious king, like an additional pair of arms, favourites of the *Lakshmi* of victory, were born two dear sons, *Sanda Rāja* and *Bijjala*. The elder of these, *Bijjala Deva*, a treasury of emulation, established himself in that excellent kingdom, and with the point of his sword causing the groups of hostile kings to bow before him, engaged in the task of conquering the world, that he alone might be worthy of estimation.

To that king's younger brother, shining like the four arms of *Vishnu*, or

* *Uṭṭiyisi nēpīṭe-karmavādīn ad ēvvaṁ nara-māṇasa-bhaktasūryaṁ pūjyaṁ dharmaśāstra-samāharīṇi.*

the four tusks of Airavata, were born four famous sons, *Nannugi*, *S'ankha*, *Varmma*, *Kannara* and the celebrated *Jogama*.

The eldest of these, *Nannugi* Afterwards his younger brother *Virata Jogama* became conspicuous by his policy; those kings who came near to fight him he seized in a grove, those kings who escaped and fled he cast in Yama's face, thus punishing them according to his pleasure, while those who fell at his feet he treated with the utmost respect, thus obtaining the praises of all the world. His son, who when engaging in war with hostile kings was seized with great fury and cast them headlong into an ocean of trouble, who was the promoter of his dependents, whose life put to shame the purity of the life of Manu, how great was he *Permañi Bhūpālaka*.

To that king was born, a treasury of valour, *Bijjala Deva* with whom was born benevolence, with whom was born the love for him of the haughtiest women, with whom was born for the groups of boasting hostile kings, and a time of festival for kings who were his friends. To all the world his powerful arms were a refuge, the serpent of his sharp sword swallowed the air of the lives of boasting enemies, his donations lovingly bestowed filled all lands with gratification, while his glory filled the ears of the elephants at the points of the compass; thus was he praised this *Bijjala Kshonipāla*. Some kings who came trembling with fear biting their fingers and letting the betel drop out of their mouths, to beseech that he would not bear them enmity any longer, these ignorant chiefs he guided as with an elephant goad. Save giving such protection, could he protect the elephants, the horses and chariots of those who came to him? When he placed the crown of the kingdom on his head, all the bravest were filled with alarm, and by his might and his rage he soon poured boiling water on the roots of the manjalika and at last exterminated them, altogether, this ornament to the glory of mighty emperors, *Bijjala Kshonipāla*.

How with one tongue can I praise the growing greatness of this *Giridurga Malla*, for he so destroyed the might of many kings who came against him with united forces, as if all the elephants and horses in the world could not avail against him. The heads of those kings who opposed him those who thought themselves unconquerable would he leave with life? those who came to overthrow him would he leave without cutting in pieces? so mighty was this *Bijjala Deva*. As Agastya born from a pot drank up the ocean, so did this ornament of kings swallow up all the earth.

May it be well—While the victorious kingdom of *S'rimad Bhuja Baja Chakravarti Trishuvana Malla Bijaya Deva*, entitled to the five great drums, great king of kings, lord of the city of *Kālanjara*, having the flag of a golden bull, with the damaruga, turya and nirghoshana (kinds of drum,) a sun to the lotus of the *Kalachuri* race, invincible hero, a Mera in honour, a light among great warriors, an elephant-goat to the mighty, master of elephants, a cage of adamant to those who sought his protection, in valour a Ravana, a brother to the wives of others, Malla of the *S'anivara Siddagiri-durga*, valiant as Rama, a lion to the elephant the hostile kings, *Nissanka Malla*, distinguished by these and other titles;* was increasing in wealth and prosperity, to endure as long as sun and moon :—

The dweller at his lotus feet was *Kasavaya Niyaka*,† of sincere wisdom in benefiting his master, of a form of beauty like that of *Manmatha*, liberal as *Kāma*deu, distinguished in gratifying the desires of Brahmins, of surpassing ability in destroying the groups of elephants the boasting hostile kings, famous was the land which owned him. Resting with great affection at the two lotus feet of the great king *Bijaya*, the chief of the monarchs of the world, by valuable gifts, by eloquence, by promoting the performance of meritorious vows, he increased his wide-spread fame until it filled all the points of the compass. In discrimination a *Rukmānga*, a second *Dharma Raya*, a new *Prahlada*, in purity of life a *Bali*, thus was he praised by all the people in the world.

His nephew (maidana) was *Barmmarasa Dandanatha*, praised in all lands for every good quality, of great fame and courage. His father was *Munjala Deva*, born in the line of the emperor *Sagara*, his mother was *Bayila Devi*, famous for her matchless beauty, his father-in-law was *Dobha chamupati*, a treasury in making gifts of horses. Thus pure by descent was this *Barmma*. Beautiful as *Manmatha*, glorious as *Chandra*, of great wealth . . .

Having slain without exception the hostile kings, he cared naught for the opposition of *Hoyasa*, and meeting him on the battle field drove his wounded forces into the *Tungabbadra*, whose waters were as red with their blood as if

* *Seshti samadhiyata pantha mahis'abha mahirajadhitiraja, Kalanjara-pura varidhisavaras, purnanasa wisadha dhvajam, damaruka turyya nirghoshana, Kalachuri kida kamala nidritandem, kadana prakasam, vaima kamakalam, sudha/aridityam, kaligal andus'am, gaja admantha, s'evayigata vajra purjaram, pratapa Lanke'sarasa, para niri ashadaras, S'anivara Siddhigiri durgga Mallam, chalanika Ekanam, varidha kanyasravas, Nir'sanka Malla nimidi prasasti sahita.*

† See No. 43.

died with kunkuma from the bathing place of women, and such they were. On destroying the force, every one exclaimed that he had surpassed Adisessa and was an ornament to the most illustrious, thus exalted was *Baranna Dandanātha's* greatness.

To his king *Bijjala Rāya*, he with devotion gives advice, saying, 'From this fort alone we may subdue the hill forts, the sea forts (or forts with a moat) we may cast into the sea, the fire forts we may consume with the fire of our valour.' How brave was this *Barannarasa*.

Food to eat, clothes to wear, and many other benefits does he confer on the people. Weapons of war does he bestow and thus subdue all hostile kings. He with his ministers, all of whom were truthful, sincere, mighty of arm and meritorious, was a treasury of favour to his friends, in promoting Brahmanical rites a place of their daily growth. His high descent, his worth in war, his commanding person, his disposition befitting that form, his fortune equal to his disposition, his prudence equal to his fortune, his skill equal to his prudence, all these qualities uniting adorned him.

Among his *karnams* was *S'ridhara Nāyaka*, a great warrior, of excellent life, glorious as the sun among the *karnams*. By youth, by generosity, by power of administration, in gratifying the desires of all applicants, *Vengana Nāyaka* was famous among the *karnams*.

While *Barannarasa Dandanāyaka*, surrounded by all these *karnams*, was ruling the *Banavase* Twelve Thousand punishing the evil and protecting the good, one day when the subject of *dharma* and its greatness were the topic of discussion—

(A few lines follow which appear to be in praise of the town *Harihara*. The *sāsana* then ends and is evidently incomplete).

34. S'ila Sāsana at Harihara, date A. D. 1147.

Size ft. 9 3' x ft. 3 3'.—Bale Zammaja Characters.

(The commencement and much of the body of the inscription illegible.)

To the south of it shone *Bharata varsha*, in the middle of which was the *Kuntala des'a*, shining like the tresses (*kuntala*) of the lady earth. The rulers of that *Kuntala des'a*, matchless in valour, of immense wealth, who, adorned with every good quality, were as bridegrooms to that land, were the *Chalukya* kings. The origin of whose line was as follows:—

From the profound ocean of the navel of Vishnu, the lord of Lakshmi, sprang a lotus, fragrant with delicious perfume; from the ovary of the lotus of that navel came forth Brahma, from the lotus of whose heart sprang the true founder of this race, the highly renowned *Harita*. His son was *Harita*, from the moisture of the palm of whose hand was miraculously born *Sattima Deva*, holding a drawn sword and teeming with all wisdom.*

From that *Satyás'raya Deva* the *Chálukya* line acquired fame. And in that line many kings ruled with power and glory. By their valour acquiring greatness, by their splendour striking terror into the hearts of their foes, for whose greatness no simile can be found, they were lords of the beauty the *Kuntala des'a*.

An ornament of the *Chálukyas*, his breast embraced by the Lakshmi of prosperity, of terrific valour, drinking the blood of his enemies, *Tailapa* ruled the world. Giver of immeasurable wealth, surrounded with obedient kings .

. a conqueror of the world was *Taila*. The son of this *Tailapa* of exalted heavery, was *Sattivanta Nripála*. His son was the able *Vikrama*, whose younger brother was *Sandhya* (?) .

. the mighty king *Jaya Senka*. His son was *Ahava Malla* with the designation of king *Trailokya Malla*. His son was *Sakasyava*.

His younger brother was a king revered by all, a fire in consuming the hostile kings, whose sword never stayed from slaughter on the field of battle, in possessing whom the earth was blessed with a good king. Celebrated on the shores of the four oceans, with the tongue of the cobra his sword drawing out the life of his enemies' souls, illustrious from his great valour, in the pastime of destroying his enemies on the field of battle enjoying the sports of *Siva*, this king *Vikramánka* protected the circle of the earth.

His son, a treasury of all wealth and learning, bearing the distinguished name of *Sarvajña Mahábhrit* (all-knowing king), a moon surrounded by the light of a pure fame, the king *Soma* increased in greatness. This king *Bhálaka Malla* ruled the world, and to him all kings applied the name of *Sarvajña Maháipála*.

His son, *Peruma Nripa*, having uprooted his enemies, a thunderbolt in splitting the mountains his enemies, a protector of the virtuous, ruled the earth. By the pride of his greatness and bounty the equal of *Sagara* and *Bhagiratha*,

* *tan nija kuddi kálá Haritan eti vikhyátam || d'tana tanábhavaan Haritau
mábháritam jálantá abhári yenaí utkántási varasu paññálan ánta . . . gra . . .
Sattima Deva.*

how can he be compared to the emperors Manu and Nrigu, say. Of matchless valour and surpassing courage, this *Jagadeka Malla* protected the earth.

To this illustrious *Chalukya* king
of great renown was *Vira Pándya Deva*.

All praise of the descent of that *Vira Pándya Deva* is impossible, by him the lunar line became known to all.

From the lotus which sprung from the lotus of Vishnu's navel was born Brahma, from the lotus of whose heart came forth, a joy to all, the excellent rishi Atri. From the dazzling light of his eye was born *Chandra*, adorned with tresses of glorious rays, an ornament to the forehead of Lakshmi. Though really born in three ways, from water, from Brahma's navel, and from the muni's eye, yet is he strangely called *Atrijanana*.* In this *Chandra-vamsa* was born *Yadu*, and from him the royal race of *Yádava* is known, of wide-spread glory.

In that line was born . . . by whose birth the line was greatly purified. Then *Aditya Deva*, an ornament to all the *Yádava* race. From his arm sprung *Pándya*, and to that *Pándya Rája* a son named *Chedi Rája* was born.

The kings descended from that *Chedi Rája* were famous above all for their mighty deeds. That *Chedi Rája's* son, esteemed as an ornament of the *Yádava*s, was *Dampala*, whose son was *Vira Pándya*. To *Vira Pándya* of the *Yádava* descent, *Dampala* was son . . . beloved of fortune *Kavala nripála* was born. To that king was born, great as Indra, a great general . . . the beloved king *Pándya*. Assuming the government of all the world he gained great fame. . . . with his powerful arms he ruled all the world as Indra rules *svarga*. His wife was *Sávala Devi*, in exalted qualities the equal of the king.

Of this husband and wife the eldest son, praised by all the world, of great distinction in policy, of a fame pure as the stream of the Ganges . . . deriding the government of *Bhoja Rája*, of king *Vatsa*, and of *S'ri Vikramá-ditya* who ruled from *Himáchala* to *Setu*, saying 'Who was a witness of their greatness?' thus did *S'ri Pándya bháskara* rule.

Instructed in all wisdom by *Madhu Sádana Deva*, and thus possessed of all learning and beloved by all the wise, what comparison could other kings

* A pun on the word, which may mean either *a-tri-janana*, not born in three ways, or *Atrijana*, born from Atri.

bear to him? His younger brother, distinguished for all learning, having subdued many brave hostile kings, reverencing gods and Brahmans, was *Vira Pándya Deva*.

His younger brother was His younger brother was *Kéma Deva*, of exalted character and great generosity.

. The son of the learned Pándya Deva, a sun to the group of lotuses, the learned, a thunderbolt to the mountain of the neighbouring kings was *Tallapa*.

A crown of great ministers born in an imperial line, excellent in all the world, thus shone *Dandánátha*. *Ganga Devi*, the daughter of that lord, by her distinguished qualities and pride of beauty becoming the queen of *Vira Pándya Deva*, obtained the name of *Maha Devi*. Seeing this, *Sankhara* (*S'iva*), *Indra* and *Upendra* (*Vishnu*) of their own will bestowed on her the boon to take the place of *Pári Arasi*, and from the lady *Ganga* was born *Trinetra*, worthy of praise from all the learned, in order to destroy *Ugra Shonita asura*. And the eyes of *Vijaya Devi* were as the petals of the open lotus, her commands like those of *Vikramáditya*, to *Vira Pándya* she was like his own arms, to the learned a kalpa vine, thus was she celebrated. On account of the great love of *Vijaya Devi*, may *Sankhara*, the lotus of the earth and sky, filling the moon and all worlds, having fire, sun and moon as his three bright eyes, beautiful as the moon, wearing the moon in his crest, now grant her desires.

Among the kings of the earth *S'ri Vira Pándya Deva* being the chief, the most liberal, the greatest destroyer of the forces of hostile kings, he obtained the name of *Jagadeka Malla vallabha*. The mighty kings of *Ganga*, *Kalinga*, *Vanga*, *Maru*, *Ghurjara*, *Kerala*, *Chera*, *Ohola*, *Gauda*, *Anga*, *Varáta*, *Láta*, *Khasa*, *Barbbara*, *Kosala*, *Pundra*, *Pávasi*, *Kongana*, *Koga*, *Konkana*, *Kuru*, *Drupada*, *Andhra*, *Turushka*, and *Magadha* he causes to weep, so greatly do all people praise this *Pándya bhárapa*.

(*Very much illegible, apparently in praise of the same.*)

May it be well.—*Vira Pándya Deva*, entitled to the five great drums, *Mahá Manjales'vara*, ornament of great warriors, sun to the lotus of the *Pándya* race, a wild fire to hostile kings, who plucked off the crown of *Paundra* on the battle field a tree at the lotus feet of the assembly of gods, of mature wisdom, worshipper of the feet of the god *Sankara Náráyana*, ruling the *Naṣambanīṣi* Thirty-two Thousand and several other countries .

in the 10th year of the emperor *Jagadeka Malla*,
 the year *Prabhava*, the month *Ashvija*, new moon day, Sunday
 worshipping with devotion the feet of *S'iva*
 for decorating with sandal and vermillion the god *S'anakara*
Narasayana

(*Rest illegible.*)

35. S'ila S'asana at Harihara, date A. D. 1167.

Size ft. 11 x ft. 2 6'.—*Half Kannaḍa Characters.*

Nandi,	Sun.	LINGA.	Moon.	Cow suck- ling east.
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(*The inscription is almost entirely illegible. The following has been made out.*)

Vijaya Pādya Devo, the sun to the lotus of the *Pādya kula*; ruling
 the *Novambavādi* Thirty-two Thousand and other countries . . .
 In the year 1089, the year *Shubhakrit*, the month *Pushya*, the 12th day of
 the moon's increase, Monday, the nakshatra being *Rohini* . . .
 for the service of *Harihara*, and the illuminations at the three seasons . . .
 for the Brahmins of *Kūṭakūṭa* who
 repeat the *veda* . . .

(*Bestows an agrahara, from which 300 pagodas are assigned to
 Harihara and the rest to the Brahmins.*)

36. S'ila S'asana at Harihara, date about A. D. 1166.

Size ft. 4 x ft. 0 9'.—*Characters Devanagari at first, then Half Kannaḍa.*

Linga.

The sun of the lands between the *Tunga* and the *Hariḍra*. . .
S'ri Vijaya Pādya . . . being lord of the *Harihara kshetra*:—

It being stated in the *Skānda Purāna* that by bathing, making gifts, or
 fasting in this spot, the four objects of human desire* will be obtained ten
 millionfold,—this was erected by *S'ri Venkatasu*.

* These are *kāma*, *artha*, *dharma* and *mokṣa*; or pleasure, wealth, religious merit, and
 final beatitude.

37. Śīla Śāsana at Balagami, date A. D. 1215.

Size ft. 4 2" x ft. 2 1'.—*Haṭṭe Kamaṣa Chevachra.*Carving
in relief.LINCHA
with Pilast.

Mosa.

N. and S.

Adored be Śāmbha, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. This Śīva do I praise, who dwells in the mountains united with Pārvatī, destroyer of the world, wearing the moon as his crest.

May it be well. The glory of *Simhāna Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, lord of *Dvārāvātī-pura*, a sun in causing to unfold the lotus bud of the Yādava race,* a goad to the elephant *Gurjara*, the pairer (?) with the *Māṭṭara* woman, the plucker up by the root of the lotus the *Tellhanga Rāya's* head, a Rudra to the group of hostile kings, Rāya Nārāyaṇa—was as follows:—A piercing light in dispersing the darkness the forces of the *Karṇāṭaka* kings, a lion in destroying the herd of bellowing elephants the kings of *Mallara*, an Agastya to the roaring ocean the mighty forces of *Taḍḍa*, a head ornament to all kings, victorious over all, is this king *Simhāna*.

The dweller at his lotus feet, the mahā pradhāna, the sarvādhikāri, of great benevolence, was *Hemmaya Nāyaka* whose greatness was as follows:—

Making known to *Simhāna nripātā* all his intentions, he so discharged his duties that the king was not disturbed in his enjoyments

... a master to all the families, bestower of residence for traders, a chief giving joy to all. And the greatness of the mahā pradhāna's wife was as follows:—in brightness and amiability the equal of Arundhati and Lakshmi, how shall I compare others with her?

This husband and wife, in the enjoyment of pleasant discourse, having come to *Balligāda*, where was the chief of the gods, the self-born, Dakṣiṇa Kedaras'vara, whose glory was as follows:—chief among Brahma, Vishnu and all the gods ... praised by the vedas, in the form of the siddhānta of the upanishads. There all are worshippers of the god Virupākṣa, and there is the *Kālī maṭha* where *Vāma Śakti* resided and *Upamanyu* performed great penance.

Beholding with delight the happiness of the god, and the perfection of *Vāma Śakti* the disciple of Śrī Rāya Śrīkanṭha Deva:—in order to provide for the daily illumination of the god *Kedaras'vara*, for sandal, incense, lights

* See note, p. 46.

oblations, betel and nut, vessels, distribution of food, a brass throne at S'ivaritri, and a car at the five seasons :—^o in the year 1137, the year Yuva, the month Bhādrapada, new moon day, Thursday, *Hemmaya Nāyaka*, manager of the *sunka* (customs) of *Banavase Nāḍ*, washing the feet of Vāma Sakti Deva the śāhāri of the place, and pouring water, passed, free of all tolls, 25 bullocks laden with pearls, emeralds, silk and grain, free from *hejjunka*, *manṣeya*, *māyāḍere*, *volikala tere* and *mukhya kirukula sunka*.†

Whoso maintains this gift will obtain the fruit of the high merit of presenting in Varanāsi, Kurukshetra and other holy places, a thousand cows decked with gold to Brahmans versed in the four vedas. Whoso destroys this gift will incur the fate of those who commit the five great sins. Whoso destroy the property of gods or Brahmans will be born as serpents dwelling in the hollows of trees.

Be it the customs officer, or the king, or the minister, if he resume this custom he shall be destroyed.

A man with hand extended towards some figure which has been erased by the photographer.

38. S'ila Sāsana at Balagami, date A. D. 1093.

Size ft. 4 7' × ft. 1 11'.—*Haḍe Kannada Characters.*

	San.			Moan.
Deer dancing.	* <i>Samsevara</i> Pundit.	LINGA.	Sword.	Cow suck- ling calf.

Adored be *S'ambhu*, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. Supreme is the Doar form of Vishnu, on whose long right tusk the shining earth was supported when he agitated the ocean.

May it be well.—While the victorious kingdom of *Tribhuvana Maḷla Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satās'vaya* kula, ornament of the *Chakravyas* †—was continually increasing in prosperity, to endure as long as sun, moon, stars and sky :—

May it be well.—Famous in all lands, having acquired 500 heroic monuments, possessed of truth, virtue, good character, morality, and modesty, protectors of the Vira Balanji rights, conspicuous with the flag of the holy hill,

* *Nitya-dinige gandha* *dāpa dīpa azivādya tāmbūla pūtra paṭi*
S'ivaritri s'illā galige paṇḍa parva vilāsi kīrayana.

† *Hejjunka*, heavy customs dues; *manṣeya*, ? seigniorage; *māyāḍere*, grazing tax; *volikala tere*, family tax; *mukhya kirukula sunka*, chief miscellaneous customs dues.

‡ See note p. 14.

birthplace of fortune, enriched with 32 worthy abodes (?) 18 towns, 64 *yoga pīṭha* and 64 *ghaṭika sthāna*, chief lords of *Ayyāvale-pura*, cages of adamant to those who seek their protection, giving largely and forgetting, . . . to strange women as brothers, to their dependents as kalpa vrikshas; having these and all other titles, * the Pattana Swāmis of the great royal city Balligrāma, Hanumanta Seṭṭi, Padma Seṭṭi, Mēbi Seṭṭi, Savara Biddimaya, Nandaswami S'ankaraya, Senabrinda Sanharaya, . . . Manigāra Nāga Seṭṭi, together with all the *Nagarthas*, the *mummuri donja*, *Mundara Bala Deva Seṭṭi*, *Mohari Koṣe Biddiyanna*, *Pattakeri Kāla Seṭṭi*, having assembled together all the people of the land, the 40 . . . the 60 chief men (*kattals*), and others the proprietors of the town:—

Famous in all the world for his great power, a peak to the triple chain of mountains, an ornament to his line, was *Kedāra S'akti muni*. The chief disciple of that great rishi was *S'rikauṭha Paṇḍita*, like the vajra weapon able to execute every undertaking, shining with universal knowledge. That muni's disciple, perfect in *yama*, *niyama*, *śiddhyāya*, *prāṇāyāma*, *pratyakṣa*, *dhyāna*, *dhāraṇa*, *mauna*, *anushṭhāna*, *japa*, and *samādhi*, † distinguished for his attainments in *śūldhānta*, *tarka*, *vyākaraṇa*, *kāvya*, *nāṭaka*, *bharata*, and all the branches of *sāhitya*, ‡ the āchāri of *Nakharasvara Deva* of the *Tāvaragere* on the south, was *Somesvara Paṇḍita*.

In the 19th year of the Chalukya Vikrama era, the year S'rimukha, the month Phalguna, new moon day, Sunday, during the sun's eclipse; washing his feet and pouring water, they gave for the decoration and service of the god, for repairs of the temple, and for feeding the disciples and rishis, § one shop

* *Svati saugata bhuvana vilkyita paṇḍita sata vira s'ānne labdhvinḍa gāya gamāṅkṛta satya śūlīkṣā chāru chāritra vāya vinaya Vira Bolanji dharmāya pratipāṇa vis'uddha guḍāḥ divya vīrajitānāna bhavāditya bhadrādhyāna dīpa trīṇaḥ śāyānamāna ash'a das'a paṭṭa-panama chavāshāṭī yoga pīṭhanāma svastīa vilku ghaṭika śāśanamūla ayyāvale-pura para-saṅkararūpa, s'aravāṭa vāra paṇḍitarūpa, pīṭhīṭṭa mārasarūpa, māyāḥ cholekṣarūpa para vāri saśādarūpa, śrīṭa jama kalpa vriksharūpa nāṇḍī savasta pras'asti sahīṭa.* (CE. No. 54.) These were apparently what are now called Linga Banajige, the chief sect among the Lingayats.

† See note p. 16. The additional terms here used are *prāṇāyāma*, closing one nostril and breathing through the other while reciting the names of the god; *pratyakṣa*, abstraction; *dhyāna*, restraint; *mauna*, silence.

‡ *Śūldhānta*, philosophy; *tarka*, logic; *vyākaraṇa*, grammar; *kāvya*, poetry; *nāṭaka*, drama; *bharata*, dancing or acting; *sāhitya*, classical knowledge.

§ *Deva ranga śhōgakkam kīṇḍa sphuṭakkam allīya vidyarthi topādanar dhāra dāṇakam.*

with its profits (*madabala teruvangaḍi*), for each shop one *pana*, from sellers of betel leaf and areca nut (*tāmbūligaru*) one *pana*, from oil pressers (*oiligaru*) one *pana*, from *jagati bhuvugulu* (those who live by the land) one *pana*, from the cultivators 10 *viss*, from the 60 *kottali* (? houses of palanquin bearers) 10 *viss*, the (?) sellers of cloth in the town 10 *viss*, from *vidnya* rights one *pana*, from the trade of the *musumuri danḍa* one . . . and 50 families . . . for the perpetual lamp of the god and the light of the maṭha from the oil mills.

This gift did all the townspeople united make. Let all, young and old, support this gift.

Whoso protects this gift will obtain all his desires by the merit thereof. Whoso destroys it will incur the guilt of slaying women boys and sanyāsīs in Kurukshetra and Varanās'i, and will with all his line sink into the deepest hell.

39. S'ila S'asana at Balagami, date A. D. 1180 and 1186.

Size ft. 5 4' x ft. 2 6'—Hale Kannaja Chavara.

Cow suck-
ling calf.

Sun.

Kings with Priest.

Moon.

Nandi.

Om. Obeisance to Siva.—Adore be S'ambla, beautiful with the chāma-ra-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. Adored be S'ambla, with a form of eternal wisdom and fortune, through the fulfilment of his designs the foundation of the Brahma-pillar. Obeisance to the royal guru.

May it be well.—The protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, lord of the city of *Kālanjara*, having the flag of a golden bull, possessor of the damaruga, turya and nirghoshana, sun to the lotus of the *Kalacharya* line, fierce in war, in honour Meru, a light among great warriors, an elephant good to the brave, lord of elephants, a cage of adamant to those who seek his protection, in valour Ravana, to others' wives a brother, Malla of the S'ativāra Siddhagiri-durga, brave in war, a lion to the elephants the hostile kings, Nissanka Malla; having these and other truthful titles,* S'rīmat Bhūja Bala Chakravartī Trābhuvana Malla Bijjāsa Deva, thus acquired the permanent dominion of the earth:—

The earth which through the ignorant king Prithu for many ages remained as a cow, that earth having now become the crowned queen of *Bijjāsa Deva*

* See note p. 66.

continually rejoices. As a gem shining first in the sea, then on the shore, then in a stone on a mountain, at last became the kaustubha on Vishnu's breast, thus through connection with this mighty king did the earth become worthy of praise.

To describe the glory of the dear son of that king of kings *Bijjaḥa*. The birth of this *Soma* resembled that of the moon (*soma*), the darkness of the crowd of hostile kings was dispersed, the waterlily of the earth's joy opened its petals, while the lotus of the faces of hostile kings' wives shrivelled up; shining with wisdom as the moon among the stars, lord of a fame resembling the light of the moon, thus did he rise from the ocean of *Bijjaḥa mahāyāla*. Such being his birth, he ruled the whole world under his single umbrella, *Rāya Marūri Sorī Deva*; whose younger brother's government was as follows.

At length becoming equal to him (his elder brother), by the performance of rites maintaining a continual festival on the earth, in purity a Bhishma, a new Parakutsa, thus did *Sanhama Deva* rule the world. They wrote humble letters offering—*Gau'a* to send him elephants, *Turushka* horses, the great king of *Simhala* pearls, *Chola* milk-white cloths, *Magadha* musk, the *Malaya* king sandal, *Lā'a* young girls; and his councillors read them to the lord *Sanhama Deva Bhūpa*.*

Those who in various ways having rid the earth of all enemies, the ministers of that great king of kings and chief emperor, reckoned as mahā pradhāna, were—the *Piriya Danjanāyaka Lakṣmi Deva*, the officer through whom all the numerous orders were delivered *Chandangi Deva*, the chief officer for the land *Rechanayya Danjanāyaka*, the sarvādhipati *Sorayanayya Danjanāyaka*, the commander of all the forces *Kavanayya Danjanāyaka*.

Coming with all these ministers to the south for his pleasure, and seeing in *Balligrāma*, belonging to the *Banavasi* Twelve Thousand, the temple of Dakṣiṇa Kedāresvara, with its three towers, the *lāṭa manjara*, the golden pinnacles decked with precious stones, the charitable gifts for learning, for food, and for many good works,—he was convinced that this was truly the southern Kedāra, and considering 'Here we must certainly perform some work of merit,' he gazed for a long time with great astonishment at the śāhī of that place, the royal guru, and observed the greatness and power he had acquired by penance. In grammar a *Pāṇini* paṇḍit, in *nīti* a *Sri Bhūṣhanāchārya*, in *nāṭya* and other *bhāra'a s'āstra* *Bhārata* muni, in *kāvya* the poet *Māgha*, in *siddhānta* *Naku-*

* *Uṭpala* || *Gauja gauja Turushka turagani sava Simhala nātha manukāṇa Chola mahādāra-
vam Magadha kutturijum Malayas'a chandanam Lāṭena bāla kanakājīva aindāśavar sate
dhanapangulam bhīṣatīrpyar ślogrāśavam vāhu Sanhama Deva Bhūpa* [

lievara, in worship of Siva's feet a Skanda, such in disposition and attainments, *Vāma S'akti yuti* is ever supreme.

To this master of many great qualities, the beloved son of Gautama; the king *Sanakama* bearing a sincere attachment: May it be well.—In the 5th year of *Sanakama Deva*, the year *Vikāri*, the month *Vaishākha*, new moon day, Monday, at the *vriśha sankramana*, and *vyāti pōta*; in order to provide for the decoration and processions of *Kedāresvara Deva*, for repairs of the temple, and for food to the Brahmans performing penance; *S'rinat Sanakama Deva Chakravarti* presented *Kiru Balligave* in the *Jiddulige kampana*, washing the feet of the *Rāja-guru Vāma S'akti Deva*, the *śāhāri* of that place, and pouring water; to last as long as sun, moon and stars endure.

This gift whose protects will obtain the merit of a hundred sacrifices. Whoso destroys it will incur the sin of interrupting those hundred sacrifices and of killing Brahmans, and will go to *Naraka*.

(Here follows another gift),

May it be well.—*Mahā Maṇḍalesvara Tāḍaha Deva* and *Mahā Maṇḍalesvara Yeraharasa* coming and seeing this gift, and saying 'This is connected with our family, this is the native place of our guru, here we must perform some work of merit,' the wisdom to perform a work of merit entered them.

To describe their glory:—The cruel enemy who came to war against him hesitant to *svarga*, on him who came as a friend he bestowed wealth, on whom he defeated a good fate the son of *Kāla nripa*, *Tāḍaha* *Īṣṭonigāla*, daily with pride and affection bestowing on all the object of their wishes. Those kings who fled before him in war have never again even to this day seen the light of the love of their queens, for terrified at the brilliance of the new flashing sword of *Yeraharasa* they have never even to this day returned to their countries.

Thus in many ways the abodes of praise and fame, *S'rinat Mahā Maṇḍalesvara Tāḍaha Deva* and *S'rinat Mahā Maṇḍalesvara Yeraharasa*, in order to provide for the great services and illumination of *Kedāresvara Deva*, in the same *tithi* as before written, washing the feet of the *Rāja-guru Vāma S'akti Deva*, and pouring water, presented the *mannega*, *kirukula*, *āpa* and *dāya** united, of *Kiru Balligave* in the *Jiddulige nād*, in the manner approved by all, to endure as long as sun, moon and stars.

Whoso without fail protects this gift will obtain the merit of presenting in *Varanās'ī*, *Kurukshetra* and other holy places, a thousand tawny cows and kola-

* *Mannega*, seigniorage; *kirukula*, potty dues; *āpa*, fees to village servants; *dāya*, presents.

gas decked with gems, to Brahmans versed in the vedas. Whoso destroys this gift will incur the guilt of killing three cows and Brahmans with his own hand, and go to Naraka. In witness whereof it is said, 'Whoso resumes a gift made by himself or by another will assuredly be born a worm in ordure for sixty thousand years.'

(Here follows another gift!).

May it be well.—In the s'aka year 1108, the year Parabhava, the month Vaishakha, the 5th day of the moon's decrease, that *Rāja-Guru* approving of the *mantapa* of Kedāres'vara Deva which they had newly built, gave to *Bisadoja*, *Bāyoja*, *Singoja*, to these three, in the manner approved by all, *helligatada kēgi** *kamma* 150, to the south of the *valagere* of Hālneri in Kiru Balligāve, to endure as long as sun and moon endure.

(Apparently a subsequent addition).

Moreover he gave in the manner approved by all, *Seṁavolala* in that Jiduge Seventy, to be enjoyed for three generations.

this Siva s'asana.

40. S'ila S'asana at Balagami, date A. D. 1102.

Site ft. 5' 9" x ft. 2' 10",—Hale Kannada Characters.

No. 11.

Linga with Tricent.

Over sun-
ling east.

Prosperity.—Adored be *S'tambhu*, beauteous with the *chāmara*-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. May *S'iva* the lord of *Pārvaṭi* protect us, worthy of worship from gods and giants, the tide of the ocean of whose heart's joy is raised by the moon the beauty of *Pārvaṭi*.

May it be well.—With a broad chest for the *Lakshmi* of fortune to rest upon, his feet placed on the heads of crowds of enemies, of a fame extolled by all, was *Vikramāditya nripa*.

Devoted to the service of his feet, having pulled off the powerful arms of brave enemies, worthy of reverence from the learned, an ocean to the gems of good qualities, was *Anantapāla chamupa*. Among the friends of his lord the chief friend, among the pure the purest, among the able the ablest, was *Anantapāla Daṇḍādēśa*. A Yama in destroying the mightiest of his enemies,

* These words may mean a pole or measure "belonging to the school," as *paḥḷāḍi* is a common name for a school in some parts of the country.

a swan to the group of lotuses the learned, how greatly did he extend his fame in the world, *Anantapāda*.

May it be well.—While the auspicious *Anantapāda Dandānāyaka*,—entitled to the five great drums, lord over great feudatories, a mighty general, the arrow of Śiva to Tripura the cities of his enemies, of great liberality in gifts to dancers, to the naked, to beggars, to singers and to eulogising bards, an abode of the Lakṣmi of valour, a lion to his enemies, in prudence a Brahma, adorned with the garland of the jewels of good qualities, the patron of the learned, moonlight to the waterlily the *Lāṭa kula*, resting like a bee on the lotuses the feet of Śiva,—having obtained two five hundreds (?), the *Banavase* Twelve Thousand, the *vaṭṭa rāvaṭa* and *perjjanaka*, was protecting them in the enjoyment of peace and wisdom :—²

The dweller at his lotus feet, his breast filled with the embraces of the breasts of the Lakṣmi of fortune, shining with a garland of the gems of good qualities, the giver of joy to the assemblies of the learned, was *Govinda*. Who is the only one able to subdue those who refuse to bow to him? Who but *Govinda*?—Who is he that turns back only from troubling the worthy and trampling on them? Who but *Govinda*?—Who thus acquiring fame has obtained from all people the name of Jiya? Who but *Govinda*?—

Besides him no other did all the people thus praise. Save they cast themselves on his mercy, to all who come against him with forces he assumes the terrible aspect of *Ramaranga Bhairava*, with a great blazing eye, with fearful serpent earrings, in his lotus hand a piercing trident, on his face shining tusks. His terrible wrath blazing forth in an eye of the fiercest flame, the keen sword in his hand like the terrible trident, his groups of brave warriors the attendants, thus appearing before all the enemies' forces, this *Ramaranga Bhairava* had the aspect of the *Bhairava* of the final deluge.

The lightning he takes by force, confronting lusty elephants he breaks their tusks, with his broad chest rushing upon great tigers he swings himself by their whiskers, the bravest who come against him with great shields, in his pride he drinks their blood, not letting it fall to the ground. The two lotus feet of the s'akti dwelling in the creeper of his shining sword he constantly worships with offerings of flowery crowns—the curly frontlets of brave warriors, of brilliant vermilion—their fresh flowing blood, and of lotuses—their fallen heads. The mightiest enemies by the high road formed by his dreadful arms he carries up to heaven, O wonder!

² *S'riṃśa Anantapāda Dandānāyakaḥ evaś caturvīṃśat Banavase pañcāśatśatvāraṃ vaṭṭa rāvaṭam perjjanamamam paśaṇa nūka saṃhātā vinūśalin prāpīdīśuttam ite.*

It is not clear what the *vaṭṭa rāvaṭa* was: the *perjjanaka* is the same as the *hejjanaka* of previous inscriptions, and means the large sword or eastern door.

A Yama to titled kings, cutter of the throats of the brave, great punisher of the proud, Mrityu to shouting enemies, valour his ornament, such is *Govinda*, the Rānaranga Bhairava. The Rānaranga Bhairava, chief among those adorned with the gems of good qualities, reverencer of his elder brother, mightiest of great warriors, thus did this *Govinda*, a Vishnu to the rākshasas his enemies, shine forth in the world. In valour, in might, in stature, in ability, without an equal; a great warrior, victor in many wars was *Govinda*, the Rānaranga Bhairava.

To the treasury of wisdom *Kes'i Rāja* and *Nilabbe* (his wife) was born, beloved on account of his great fame, a gem of good qualities, *Dāsi Rāja*. This sun to the sky of the *Parāsara gotra* being his father, and the mine of all pleasing good qualities, *Somāmbikā*, his mother, how honourable was *Govinda* in the world. To describe the greatness of his bounty. Question . . .

Answer—*Kali kīlu Karna* (the Karna of the Kali age).

While the auspicious *Danjanāyaka Govindarasa*—adorned with such a cluster of good qualities, patron of the learned, the waterlily of the circle of the earth illuminated by the moonlight of his self-acquired fame, the Rānaranga Bhairava, a kalpa vriksha to good poets, Vatas Rāja to the horses the evil, abode of the Lakshmi of valour, displaying to all the points of the compass the wealth acquired through the favour of *Anantapūla*—having obtained the *vaṣṭa rācūla*, the two *bīlkoḍe* and the *perjūnka** of *Milvalli*, was protecting them in the enjoyment of peace and wisdom :—

Chief among those of greatest ability in the world,
security for three boons (?),† an ornament to his line, was the celebrated *Kedāra Ś'akti yatipati*. The disciple of that *Kedāra munindra*, praised by all the world, was *Ś'rikantha*, a collection of pure qualities, fame his flag, a cuckoo to the mango grove the learned. His heart on the lotus feet of *Vara*, in his face the beauty of *Bharati*, in his life purity, among all the points of the compass he established the fame of the elephant of the west (*Indra*), the collection of virtues, ornament of great munis, light of the wise, ocean of logic, *Ś'rikantha Deva*.

To describe his disciple the king (*āore*) :—The month of *Chaitra* to the tree of sound eloquence, a moon to the ocean of the *Lokāyata*, able among the

* *S'rimad Danjanāyaka Govindarasa Milvalliya vaṣṭa rācūlamma eṣam bīlkoḍeyam perjūnkamunna paṣadu*. The expression *eṣam bīlkoḍeyam* seems to mean transit does both ways, i. e. on imports and exports; for the other terms see preceding note.

† *Mīvarakṣeya*.

Sāṅkhyā, a pearl in the necklet on the shell-like throat of the lady Mīmāṃsā, a sun to the lotus the Sūfata, chief among the Naiyāyika, thus was he famed, the tārkika *Somes'vara Suri*. Some excel in logic, some in well chosen words, some are skilled in the drama, some know to compose verses and poems, some are clever in grammar, but all these being united in him who can fully comprehend him, such is the fame obtained by this sea of learning.

May it be well.—S'ri *Somanātha Paṇḍita Deva*, perfect in *yama, niyama, svādhyāya, dhyāna, dhāraṇa, mānana, anukhāna, japa, samādhi*, and *s'īla*,* favourite of the learned, sun to the lotus grove of *nyāya*, the autumn moon in raising the ocean the *vaiśeṣika*, a jewelled ornament to the *sāṅkhya* philosophers, a bee at the lotus feet of gurus, spring to the mango grove the science of grammar, the flood of Ganges in pouring forth streams of unequalled eloquence, having a multitude of disciples exalted by the influence of his mantras, a sea to the great river the *sāṅkhya*, rejoicing in the faith of *Parames'vara*, chief abode of the purest quantities of penance, having these and other names, the moonlight of whose fame illuminated the circle of the world.—This illustrious muninātha making application to the younger brother of *Krishna Rāja*, whose fame was his wealth,—to the mine of glory *Govinda*, the subjector of numerous enemies :—

May it be well.—While the victorious kingdom of *Tribhuvana Malla*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyās'roya loka*, ornament of the *Chalukyas*,† was continually increasing in prosperity, to endure as long as sun, moon, stars and sky, and he was in his residence at *Kalyāṇa*, ruling the kingdom in peace and wisdom :—‡

In the 27th year of *Chalukya Vikrama*, the year *Chitrabhānu*, the month *Pushya*, the 13th day of the moon's increase, Wednesday, *uttarāyana saṅkrānti*; washing the feet of *Somes'vara Paṇḍita Deva*, āchāri of the temple of *Dakṣiṇa Kedāres'vara Deva* at the *Tāvaragere* of *Balligāve*, the ornament of the *Banavase* Twelve Thousand, which shone like the tresses of the head of the lady the *Kuntala* country—and pouring water, the auspicious *Danḍanāyaka Govindarasa*, to provide for the decorations and illuminations of *Kedāres'vara Deva*, freed the *perjunta, vaḍḍa rāṭuḷa* and both *bāḷkoḷe* on 2 lakhs of areca nut sold in the street of that quarter.§

* See note p. 15 and 74. S'īla is virtue. † See note p. 14. ‡ See note p. 2.

§ *ā vāgaratol vijidellē mārvaḍava evaḍu lakṣaṇa aḍalege perjjunkasena vaḍḍe rāṭuḷasena evaḍu bāḷkoḷeyana sarva nannasayana eḍu biḷḷar.*

Whoso respects and preserves this gift thus made will obtain the fulfilment of all his desires. Whoso destroys it will incur the great sin of wantonly killing in Ganga, Gaya, Kedarā and Kurukshetra, Brahmans, tawny cows, women, boys and recluses, together with his own family. Poison is no poison, the property of the gods that is the real poison. For poison kills a single man, but the property of the gods (if usurped) kills sons and descendants.

The *śiśu kavi* (? improvisatore) *Nīlākṣha* composed this splendid śāsana with choice of sweetest words, so as to display his ability to all the world. Considering that none was worthy to compare with the lord Malli Deva, he undertook to write it and wrote it. He could, whenever required, by his ability compose modern poetry, but how was he able to compose this ancient poetry, with its innumerable poetical beauties? Auspicious, of finished learning, a Brahman in eloquence, an emperor in establishing principles, *Malikārjuna Bhajja* rejoices the hearts of all poets.

41. Śīla Śāsana at Balagami, date A. D. 1112.

Size ft. 6 3' x ft. 3.—*Haṭṭha Karmāṣa Characters.*

	San.		Moon	
A rod ^o	Someśvara Pandita	A vessel.	LINGA	Cow suck.
		with nagabharana.		ling calf.
		The whole surmounted with a scroll.		

Supreme is the command of . . . of *Trailokya Chandra*, which bestows upon the faithful benefits of things seen and unseen. Supreme is the command of him who dances bearing the rod of the vedas, who controls *dharma* and all the gods, and bestows happiness on the three worlds. Supreme is the god whose crest is adorned with the moon, whose praise as expressed in the collection of the vedas shines forth from the heart of the lotus-navelled (Vishnu) as if inscribed on a tablet of stone, able in controlling the three worlds, of inestimable glory.

. . . the eloquent muni named *Someśvara*, who is acquainted with the fate and fortune of all living things—Prosperity!

May it be well.—The full moon of autumn in the sky of the *Chakṛtya* line, the theme of poets, of a self-acquired fame brilliant as the rays of the moon, his lotus feet placed on the heads of hostile kings, gratifier of the desires of Brahmans, chief of universal emperors (*sārva bhāumī*), of mighty strength,

^o Seems to be the same figure as in No. 38.

is *Vikramāditya Deva*. The occupation he provides for his enemies is to give up their titles, to forsake the pleasures of the lands they ruled and to dwell in caves on the mountains, thence on returning again to battle to leave their wives behind and to form alliance with the celestial nymphs.

While having obtained such glory and fame, *S'rinat Tribhuvana Malla Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler; first of monarchs, glory of the *Satyás'raya kula*, ornament of the *Chálukyas*,*—his own victorious kingdom continually increasing in prosperity to endure as long as sun, moon, stars and sky; being in his residence at *Kalyána*, in the constant increase of supreme happiness (*parama kalyána*), and protecting the whole circle of the world under his single umbrella—was in the enjoyment of peace and wisdom.†

In former ages great fame had *Chandra* obtained in the world, being named a *rāja* in the veda; but bearing that same title, they being really such and he so but in name, he also having spots and they being spotless, how greatly have they exalted the name, having become the theme of all poets' praise, the worthy among the illustrious *Pāndyas*.

And after many sons of kings (*arasa mahabahu*) had been born. In the Krita yuga, to the accomplisher of his desires Jamadagni, the husband of Renuki, was born the powerful bearer of the Paras'u (axe), the slayer of the son of Kritavirya, who murdered the guru. And twenty-one times slaying all the kings in the world, he bestowed the circle of the earth upon the Brahmans, and remained among them; but thinking that he should not dwell in the property of the Brahmans, departing, he turned back the sea with the tip of his bow, the universally praised son of Renuki. And that prince saying 'Cannot the western ocean spare me a *kana* of ground?' took the seven *Kankanas* for his residence. Thus was it called the creation of Paras'u Rāma.

And to the lady Kankana, *Haies* was as a *kankana* (bracelet), in which like the beautiful chief gem shone *Sisugali*. The children there born even to enemies through this name acquired courage, for as being considered the seat of learning was this chief city among royal cities called *Sisugali*.‡

There many *Pāndya* kings ruled and governed. Among them was born *Chandra*, whose fame was as moonlight rejoicing the hearts of all people in the world, who rose shining from the sea of this race as Chandra rose from the sea of the veda. Among women the best, worthy of praise from all, was *Kamuna-lā Devi*; like the moonlight to her husband Chandra, by her union with him she increased his glory.

* See note p. 14.

† See note p. 2.

‡ i. e. *Sisū keli*, instructor of children.

To that husband and wife, as if from Lakshmi and Vishnu, was born a worthy son *Kāma*, rejoicing the hearts of the coyest fair ones. And *Bāgala Devi*, clever, of high qualities and beauty, praised by all, a gem among king's daughters, became his beloved wife, to this *Kāma* a *Rati*. And to that *Bāgala Devi* and that great king *Kāma* was born a son of great strength, *Chandra*, of pure fame, surpassing *Indra* in the splendour of his wealth.

While *Kali* is surveying the place with the view of establishing his practices there, while the enemy is preparing to display his strength, while the proud boasters are preparing to shout, at the mere sight of his face they are driven away; thus did all people praise this *Chandra narendra*. Reverenced by all women, her fame her wealth, of firm conjugal devotion, was *Sovala Devi*; and as *Robini* to the famous *Chandra*, so was this *Robini* the beloved wife of this *Chandra*. To that *Sovala Devi* and that king was born a son, devoted to *Siva*, of pure fame and great wealth, famous among the brave, *Kāma Deva*.

All the people on earth called him *Manmatha*, the *Lakshmi* of his valour was to him as *Rati*, great wars the spring season to him, with him truly abode the power with showers of poisoned arrows to send brave enemies to the society of the celestial nymphs, . . . this was in truth *Kāma Deva*.

While like the nose (!) to the face of the lady the *Pāṇḍya* line,* seated on the *Pāṇḍya* throne, *Tribhuvana Malla Kāma Devarasa*, entitled to the five great drums, the mahā mandales'vara, lord of the city of *Gokarna*, head jewel of the *Pāṇḍya* race, a garland to brave men, a *Bhishma* to strange women, a glory to the learned, ruler of the *Kontana rāshtra*, to liars an impaling trident, a favourite of fame, *Nigalanka Malla* †, his crest adorned with the lotus feet of *S'rimat Tribhuvana Malla*, a root to the kandal tree of valour, having these and other names,—was ruling the kingdom in the enjoyment of peace and wisdom:—

One day in a discourse on *Siva dharma*, the *S'iva dharmadūts'asana* being quoted, to the effect that,—*dharmma* is the root of the vine of fame; *dharmma* is beloved in both worlds; save the man devoted to *dharmma* there is none worthy of reverence in the world:—and from the divine discourse thereon of *Somesvara Pandita Deva*, a worshipper of spirit, of great learning; having conceived a desire to perform the works prescribed for *S'iva dharma*:—

* *Antenist Pāṇḍyānayaḥ/tyanaba māxiniya nagaḥka māg ārpante Pāṇḍya pīḥākeḥ/ iṇḍa.*

† See No. 32.

Tribhuvana Malla having bestowed the government of the Vanavási country on *Anantapala*, protector of the vine the Lakshmi of his fame, a patron of all the learned; when he, accepting the same, was governing it; and by his command, the dweller at this lotus feet, *Govinda*,—the Ranaranga Bhairava, brave as a lion, splendid in valour, of glorious qualities, affectionate to his elder brother, famous in praise, to *Krishna Rāja* the little younger brother, without pride carrying out orders as being a great distinction and hence called *Maleya* (humble),—was protecting *Banavase* and the *Malapara jéju* (?) also,* with pure shining fame:—

Washing the feet of *Mebi Setti*, the son of *Bhavanika Setti*, the son of *Mebi Setti*, called the *Paṭṭaya sámi*, the chief officer (*janapam*) in the beautiful royal city *Ballipura*, which was an ornament to the four quarters of *Banavase*; making an agreement regarding the gift of the freehold land attached to the lotus garden, and buying 110 *kamma* of excellent land, with pouring of water, and with the knowledge of as many as belonged to that great royal city *Balligave* (to wit) of the five *maṭha sthāna nagara* and of the three *pura*:—

Thereupon, in the presence of the five *maṭhas* of that great royal city *Balligave*, (namely) of *S'ánta S'iva Paṇḍita*, *śāhāri* of the *Piriya Maṭha*; *S'akti Paṇḍita*, *śāhāri* of the *Pancha Linga*; *Kriya S'akti Paṇḍita*, *śāhāri* of *Tripurāntaka*; *Mūliga Pennaya Jīya*; *Nagarada Pennaya Barmma Setti*, and others—with the knowledge of all these the five *maṭha sthāna nagara* and the three *pura*, he presented that land—situated in the tract belonging to the *Tāvaregere* beloved by all the people of the earth, having on the east the garden formerly presented to *Kedāres'vara*, on the south *Pennaya Jīya's* garden, on the west a stone he set up, on the west (? north) the garden of *Purige Deva*,—the land within these boundaries, *Danḍādhiśa Govinda*, the king of that nād, worthy of praise from all people, gave, with a heart filled with devotion to *S'iva*.

And at that time, in that manner, the lord of the land settling with *Mebi Setti* for freeing it from all imposts, gave a permanent order that the five *maṭha nagara* should continue it free of all dues.—

Moreover, among the *Kālamukha*, descended in the line of the security for three boons (?),† obtaining fame among those great *S'aktis*, the rainy season to the chātaka birds his disciples, was the pure *S'rīkanṭha*, praised by all the learned, son of *Kedāra S'akti*, bearing *S'rīkanṭha* (*S'iva*) ever on his breast,

* *Maleyade besakayca besam maleyad enat pallisuttamā ize Banavaseyam Malapara jéju suṭṭā*. *Malapara jéju* would mean the games or gambling of the *Malapara*. The *Hoyaja* kings had a title *Maleparaju gawṇa*, champion among the *Malepara*. See note p. 7 &c. † See note p. 80.

of a s'rikanṭha (a holy throat) filled with the choice words of the veda. Deeply versed in the science of mind he was invincible in argument, like pure gold perfumed, placing the feet of S'iva as an ornament on his head, possessed of the secure merit of great penance, self-chosen husband of the lady wealth, adorned with all good qualities, such was S'rikanṭha yogisvara.

The son of S'rikanṭha was *Somes'vara*, revered by all the world of yatis, S'rikanṭha (S'iva) himself in the form of a muni, a Vishnu to the rākshasa of sin. *Somes'vara Pandita Deva*, thus praised by all people,—perfect in *yama*, *niyama*, *svādhyāga*, *dhyāna*, *dhārana*, *mauna*, *amushyāna*, *japa*, *samādhi*, and *s'īla*; * promoter of the learned, a Brahma to the dhārana, a sun to the lotus of a good race and to poetry, of pleasant speech, master of eloquence, having acquired the greatness of penance,—although angry (*āgraha*!) when requested to accept this gift, (Govinda) having won his favour;

In order to provide for repairs of the temple of the lord of the three worlds, Dakṣiṇa Kedāres'vara, situated on the bank of the Tāvaragere which is on the south of the royal city *Balligāve*, the head of the *Banavāse* Twelve Thousand; and for flowers, incense and lights for the god, for the daily worship and various other services, and for the food of the rishis:—in the manner approved by all; in the year reckoned as *giri* and *bhavaalekhana*, the 87th of Vikrama, the year Nandana, the month Pushya, the 4th day of the moon's increase, Tuesday, the uttarāyana:—this ornament of kings, amid the plaudits of the universe, washing the feet of that great sun of learning praised by all the world, and pouring water, this king of illustrious fame presented it (that land) to endure as long as earth, sun and water continue.

Whoso destroys this gift will incur the guilt of slaying Brahmans, tawny cows and sanyāsīs in the Ganga and Yamuna and at their confluence with the sea. Whoso protects it will derive the merit of bestowing in those holy places a crore of tawny cows upon Brahmans. Whoso by violence takes away land presented by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. Consider this.

Malikārjunāchārya, a most able poet, disciple of that great sun of learning, wrote this s'āsana of a S'iva dharmma, although newly erected, so as to be praised by all poets.

(? Signature). *Gobbūra dhārana sārva bhauma sukavindra. Mallikārjuna Bhagya Shannubham.*

May it endure, this S'iva s'āsana.

* See note p. 16, 74 and 81.

42. S'ila S'asana at Balagami, date A. D. 1129.

Size ft. 96' x ft. 210'.—*Hasle Kanwaja Characters.*

	Sun.		Moon.	
Cow suckling a calf, in a mandapa.		Linga with Priest, in a temple.		Stands in a mandapa.

(One line illegible)

Obeisance to S'iva and Párvati, surrounded by their worshippers.

May that *Gautama* grant protection, who by favour of the pure rishi *Vidyábharaṇḍarya* having obtained the management of the *Kedára masha*, through constantly beholding the amrita of the favour of *Kedáres'vara* has become like the ancient *Gautama*.

From the lotus of Vishnu's navel sprung *Brahma*, the lord of *Sarasvati*. From *Brahma's* terrible arms came forth, like emanations of Vishnu, the earliest of the *Chálukya* kings, masters of a dominion surrounded by the sea and protected by their invincible arms.—Among them, bringing to mind the Vishnu who with matchless powers slew on the field of battle the *rákshasa* that carried away the earth, and thus restored the world—so by his power did *Taila nripa*.

The eldest son of *Tailapa Deva* was *Sattiga*. His son, lord of fortune, was *Vikrama*; whose younger brother, an axe to the creeper the lands of hostile kings, was *Das'a Varmma*. His son, lord of the lady Earth, *Jaya Simha*, obtaining the land, governed it. His son was the brave *Ahara Malla*. His eldest son, lord of the earth, unequalled wrestler, was *Bhuvanaika Malla*.

Afterwards, of superior fame among those *Chálukya* kings, uniting the qualities of the sixteen (preceding) kings,* praised by all the world, was *Perumadhi Deva* his younger brother. Not as *Hari*, who to prevent the continual overthrow of the order of things established by him, assumed the tortoise avatar and unsteadily bore up the earth; this *Hari*, fearing such an unstable base, more immoveably established his government, and thus ruled all the world without anxiety, *Vikramáditya*. In the ocean of the sword of the *Chálukya* emperor *Vikramáditya* ever dwells the *Lakshmi* of victory, in order by its ablution to purify the world of the evil which under many kings of the *Kali* age had accumulated and increased.

The palace of the king was flooded with the streams of the sweat of rutting elephants and of the foam of horses, offerings of the troubled kings to

* *Allin bahya tath Chálukya nripésho! achekeri jasini nripang shodas'a rájadyachcharitram enist.*

secure their safety. The *Mājara*, *Chola*, *Gauja*, *Magadha*, *Anga*, *Turushka*, *Kalinga* and *Vanga* kings, trembling and panic stricken, despaired of their kingdoms . . . the anger of the *Kuntala* lord.

To *Perumāñi Nāya* thus famous, was born,—as from the Rehana mountain all manner of beauty, from the milk sea the moon, from the eastern mountain the sun,—*Soma Mahija*, of wide spread glory, an ornament to the line of kings. Then was fame born to Bhārati, then to the earth was born royalty, then was born sorrow to hostile kings, such was the birth of this exalter of the *Kuntala des'a*. Even in his boyhood he was an unyielding opponent, a head jewel of princes, the gem taken from the forehead of the elephant all good kings, a palace to all the worthy, in eloquence a parrot, able in bending the bow. As soon as he learned to walk all hostile kings began to walk away into the forest, as soon as he began to talk their talk was restricted to hermits.

The sea of *Vikrama chakri's* joy was full, the lotuses the hands of hostile kings withered away, the waterlilies the eyes of the singers opened wide their mouths with laughter, when *Soma vallabha* rose like the sun upon the eastern mountain. The Chalukya king *Soma* with his powerful arms supported all the earth, relieving Adisesha of the continual load of which he was weary, and the tortoise from the perpetual attitude which prevented its turning to behold any object on one side or the other. His broad chest was a spacious palace for the abode of the Lakshmi of fortune, his sword was a jewelled residence for the Lakshmi of valour, the lotus of his face was a dancing stage for the Lakshmi of learning, thus great was this *Bhūloka Malla*.

A moon surrounded by the stars the gems on the crowns of prostrate kings, the moonlight of his pure fame rejoicing the *chakara* birds the good, such were the praises he received, this *Somes'vara* the Chalukya king. Though the brightness of his rays gratifies all the gods, though a jewel on the head of S'iva rejoicing the waterlily the circle of the earth, can the moon (*soma*) in the sky compare with this *Soma*, who shines not only by night, and who has no spots? The brightness of his terrific sword, at the mere mention of its name, eclipses the glimmering light of the glory of hostile kings.

The *Kuntala des'a* being like the treasures (*Kuntala*) of his loved one, *Kāncūsi* like her glittering zone (*bēncūsi*), the streams poured forth with his gifts the birth place of the naiads of his palace; he set himself to conquer on every side, till his valour reached to the farthest limit of the points of the compass. Thus did he rule the whole world, *Soma vallabha*. His only anxiety was that he had not yet punished Yama for disrespect in killing even those he had protected, that he

had not secured Maha Meru to bestow in gift, that Mainaka and other great mountains continued to shelter the earth (while he was its shelter), such was the sea of anxiety in which was he plunged.

When this king *Somesvara*, with the intention of making an expedition of victory over the whole world, came to the south, and encamping his forces in the tirtha of *Hulluni*, was in the enjoyment of peace and wisdom,* discussing the question of merit;—seizing the opportunity,—

Taila, a head jewel to the *Kadamba* race, a central gem in the diadem of rulers, a chintamani to the learned, in firmness a great mountain; *Taila*, the joy of *Virdja-nagari*, lord of *Vanavāsa-pura*, a pearl necklace to the Lakshmi of victory, beloved by all the kings of his line; rising and standing, folding the petals of his lotus hands, (said) ‘Deva! A petition!’

“Among all the countries the famous *Kuntala-des’a* is the best; in it the *Banavāsa-nad* is the best; and in it, if well considered, *Balligāve*, the mine of virtuous men, the mother of cities,† is essentially the best, whose fame has filled all the world surrounded by the ocean. Like *Amarāvati* it is the abode of the gods (or the wise); like the famous and splendid *Bhogāvati*, the abode of bhogis (snakes, or happy people); like *Alakapura*, the abode of *Kubera* (or wealth): thus celebrated throughout the sea-encircled earth, what city can compare with this *Balligāve*?

“To describe the qualities of its citizens (*nagara-jananga’u*):—Hospitable to strangers, sincere of speech (*eka-vākya’u*), the birth place (*tavarnane*) of prudence, the dwelling place of dharma, a theatre for the performance of excellent posts, to prosperity simply an inexhaustible mine, where in the world but among the citizens of the great *Balligāve* will be found worshippers of such pure merit devoted either to *Harihara*, or to *Pankajāsana* (*Brahma*), to *Jina* or to other gods. As by bestowal of perishable articles they can obtain neither this world nor the next, they from time to time stock their shops with the imperishable, the citizens of that famous town. Who among the citizens of the famous *Balligāve* but as *Surapati* (*Indra*) among the gods so is the resort of the learned; as *Indra*’s elephant shines with moisture, so glitters with wealth; as the moon is surrounded with light, so beams with wisdom; as *Adiraja* supports all the world so is a supporter of the whole earth. And in that city, the *prabhu*s of the people are like the tusks to the elephant, like the dreadful canine teeth to the lion, like the great wings to the *s’arabha*.

* See note p. 2.

† *Paṭṭapanga’u tavarasana*.—*Tavarnane* is a woman’s birth place, the home from which she was taken as a bride.

"And there in that city are the five *mañhas* of Hari, Hara, Kamalāsena (Brahma), Vitarāga (Jina), and Bauddhālaya, which are like five garlands to the land.* And there are three *puras*, which are like three eyes of Samagra Lakshmi, or like three pearl necklets on the throat of that lady.

"In this Balligāve, the native home of all beauty and all merit, at a short distance from the southern quarters, is a garden of white lotuses. And there, as if all the great merit of the citizens had combined into one abode of Śiva, is the beautiful temple to the god called Nagares'vara. This Dakṣiṇa Kedāra is the means of the absolution of sin, the very presence of Śiva manifested to all, visibly displaying all the glory of the Kṛita yuga. Moreover the course of the sacred bathing streams is like that of the holy Ganges at Kedāra, and the lofty tower of this Śiva temple pierces the heavens and rises up like the peak of Kedāra, and the rishis there performing penance are in austerity equal to the ascetics of Kedāra, thus is this a new Kedāra, the standing crops of its fertile fields resembling the horripilation arising from the worship of Śivalinga, its temple the abode of Parames'vara.

"May the god Kedāra therein, who, thinking with supreme benevolence upon his faithful worshippers—fearful of the falling mist (*manju*) and unable to make the distant pilgrimage (to Kedāra)—frees them from all sins (here); revered by all the chief gods, a head-jewel of wealth and glory, the brilliance of the lotus of whose feet dazzles all people, may that god, wearing the crescent moon on his head, protect you. And in that holy temple reigns the lord of the Kṛita yuga, whose lofty tower proclaims to all that he is the remover of the sins of the Kālī yuga, that let their sins be ever so numerous all may here obtain release from the fear of them.

"And to describe these *mañhas*. A refuge are they for all people; as Puruṣa sinha (Narasimha) was distinguished for the *dāna* (smiting) of Hiranya-kas'ipu, so are they distinguished for *dāna* (gifts) of *hiranya* and *kaś'ipu* (money and food); as Kurukṣetra is rendered fruitful by Saraswati (the river), so are they by Saraswati (learning); as the Khachara mountain is surrounded by the *vidyādhara* (inferior deities), so are they by *vidyā dhara* (masters of learning); as the Mandara mountain they are the most excellent in all quarters; as Vāsudeva was enchanted by the words of Akṛūra, so are they by the sound of *akṛūra* (gentle words); as the grove of Bhavāni honoured with *brahmachātri* (celibates), so are they honoured with the *brahma chātri* (observance of the Vedas) as a prudent woman whose beauty is adorned with

* Hari Hara Kamalāsena Vitarāga Bauddhālaya; ind eotura sundareg essev pañcha sarasvatī tre pañcha mañhanga; essevu ā pañayada; ॥

wisdom ; like the banks of the Godāvāri in being rendered illustrious by the footsteps and vessels of Gaṇṭamārya : such is their glory.

"And the descent of the line of its *gurus* is as follows : In the line of the māvarakoneya (?)*, devoted to the gods, was born on the chain of mountains, *Keddra S'akti Paṇḍita Deva*, of wide-spread fame. And after him was his disciple *S'rikaniḥa*, resembling the throat of Saraswati surrounded with a necklace of pearls, a touchstone to the golden ornaments of learning, revered by all. That muni's disciple, a great milk sea to learning, his face like the moon (*soma*), was the famous *Somesvarārya*. Afterwards, the friend of that great āchāri, the worshipful muni's younger brother, the tapāvi *Vidyābharava*, an ornament of all learning, a jewel to the lady fame, became celebrated. The energy of the thunderbolt in smiting through the great mountain the Baudhdhas, the strength of the lion in tearing open the forehead of the elephant the mimāṃsa, the brightness of the sun in piercing through the darkness the *śāḍ vāda*, the summit of the nyāya philosophers, was *Vidyābharava muni*.

and saying 'I will protect this Vāma S'akti maṭha,' there he now dwells."

When on his thus making application, the king, hearing the greatness of the merit of that maṭha, and the power of the penance of the āchāri of that maṭha, was filled with joy so that the hair stood erect over the whole of his body ; and, with his eyes wide opened, his voice resembling the note of the kālamba bird, thinking we must perform in this place some work of merit, inquired what towns are there near here—(he replied,) 'If the Deva has a mind to perform a work of merit, I have already made a gift for the increase of the glory of the Deva's kingdom, let it by pouring of water from the Deva's hands be confirmed to endure as long as sun, moon and stars.' Accepting which proposal, for the repairs of the maṭha, for food to those performing penance, and for gifts for the support of learning in that place :—

May it be well—In the third year of Chālukya Bhūloka [Malla], the year Kilaka, the month Māgha, new moon day, Thursday, the vyati pāda ; sending for Vidyābharava Deva, presented the village of Hakkalu Hālanu, in Tadavapaleyumana nāḍ, belonging to Jidduḷḡs nāḍ, as a *sthāla vr̥tti*, to be enjoyed for three generations.

(*Rest illegible*).

* See Nos. 40 and 41.

43. S'ila S'asana at Balagami, date A. D. 1161.

Size fl. 8 3' x fl. 4 3'.—*Hale Kannaḡa Characters.*

	Sun		Moon-	
	Brahma		Viṣṇu	
Nandi.	in temple.	The dancer?	Ganeṣha.	in temple.
				Cow suck- ling calf.

Om. Obeisance to S'iva. Prosperity.—Adored be *S'ambhu*, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May the kalpa vrkṣa in the form of *S'ri Vāma S'akti muni* grant your desires, whose root is the *veda* surrounded by the fibres of the *nyāya*, whose sprouts are the various kinds of *smṛiti* tinged with the ruddy hue of *dharma*, whose blossoms are the rites of the S'iva faith, whose sap is the meditations of the heart.

May S'iva in the form of the *pārijāta* tree, whose branches are his arms, whose sprouts are his hands, whose blossoms are his gentle smiles, . . . waving with tresses down to his feet, entwined by Parvati as by a creeper—daily grant to king *Bijjala* all his desires.

May it be well.—Entitled to the five great drums, *Mahā Maṇḍales'vara*, his foot stool irradiated with the brilliance of the jewels in the crowns of great feudatories, lord of the city of *Kālanjara*, having the flag of a golden bull, possessor of the *camaruga*, *turya*, and *nirghoshana*, sun to the lotus of the *Kalachurya* line, fierce in war, in honour a *Meru*, a light of good warriors, an elephant goad to the mighty, master of elephants, a cage of adamant to those who seek his protection, encourage the lord of Lanka, to others' wives a brother, Malla of the *S'anivāra Siddagiri-durga*, in character like Rama, a lion to the elephant his enemies, *Nissanka Malla*, possessed of these and other titles,* is *S'rinat Blueja Bala Chaḡrapati Tribhuvana Malla Bijjala Deva*, whose power and glory are as follows :—

The streams of glory issuing from the dazzling sword in his powerful arms quench the fierce flames of the courage of his enemies, so that this great king *Bijjala* rules the world as its sole monarch, there being no king besides. The black serpent of his mighty sword enters the snake holes—the faces of hostile kings, and drinks up thence the milk—the blood which none else were able to draw out, swallows up the air of the lives of his enemies, terrific with its tongue of consuming flame. The battle field in front of *Bijjala Deva* resembles the rainy season, for the jewels from the crowns of fierce opposing kings

*The titles commence—*S'asti samasthigata pancha mahā s'abala mahā maṇḍales'vara mahā sāmānta mahāja nīgūhya manjari puṇja raxjita pāla pīṭha*—and continue as in note p. 86.

lie scattered on all sides like hailstones, the flashing of weapons is like lightning, the blood falling in all parts runs along forming rivulets. Wonderful is the war of this Giridurga Malla, entrails are poured out in rolls, warriors sinking covered with wounds lie side by side with their horses, while headless trunks dance around, and the abandoned female *rākshasas* assemble and enter the field for a feast of blood. A single word uttered by him is like a *sāsana* engraved on the Mandara mountain, to a suppliant he grants all his desires .

whomso he fights meets with destruction, whose seeks his protection he delivers from old age and death. What kings can compare with this Rudra of the battle field, *Bijjala Deva*.

A dweller at the lotus feet of *Bijjala Deva Mahipāla*, the birth place of honour and fame, is *Kasavaya Nāyaka*,^{*} to describe whose qualities :—

Any thing reckoned as mere rubbish (*kasa*), at a single glance of his that moment appeared as shining gold (*kasavara*) to all his friends and in all the houses of those born in his family, thus did his name of *Kasavaya Nāyaka* become famous throughout the sea-engirdled world. Laying his heart at the lotus feet of *Siva*, distributing the wealth he had justly acquired among the worthy, shewing the fierce might of his arm in the battle field against the enemy, no common lord was he, this jewel in the crown of the people. Such was *Kasavaya* in the circle of the world. Resting like a bee on the lotuses the feet of *Hara*, surrounded with men famous for every branch of learning, a jewel to all the worthy, an ornament to good warriors, was he a common lord? In governing, in bringing a land into order, and increasing its strength, in benefiting his friends, who can compare with this *Kasavaya Nāyaka*?

By the approval and command of that great benefactor, was *Barmmarasa* † ruling the *Banavass nāḍ*. To describe the greatness of his qualities :— By his government nourishing as with showers of milk the crops the worthy among the Brahmins, obtaining universal praise as a collection of all wisdom, all folded their hands in reverence to *Barmmarasa* as the bestower of happiness on all his dependents. Those who know nothing of *adhikāra* (government) are called *adhikāri* (rulers), but who can compare with him as an *adhikāri* (benefactor) to the learned? Thus was *Barmma* esteemed as a refuge of all the learned.

At the time when the *Lakshmi* of the government of that *Barmmarasa* was innocent of adultery (i. e. having him alone as lord and master), the officers standing before his face were *Sridhara Nāyaka*, *Achana Nāyaka*, *Chaddi-*

* See Nos. 20 and 22.

† See No. 30.

mayā Nāyaka, *Malleyanna Nāyaka*, and *Tikkamaya Nāyaka*; which five karnams were as the five senses (*karnangalu*) of Bijjala Deva. The greatness of their qualities was as follows:—Benevolent to others, powerful as the ocean, in ministerial skill unmatched, bold as lions, able in collecting tribute, superior to all opposition, of great fame, possessed of the sound of mighty drums, strengthened with all manner of self-acquired merit, devoted to the faith of the feet of Śiva, how great were these karnams?

Moreover a *ravi* (sun) in causing to unfold the lotus of the face of the lady the great fame of that Barmmarasa, was the great minister *Ravi Deva*, the greatness of whose qualities was as follows:—Why by the rays of his ministerial plans do the wide-open lotus faces of other ministers close up and the petals of their hands fold together, while the water-lilies the bright eyes of the lady his great ministerial influence open? This is a great wonder in all the world.

While all these united, in the enjoyment of peace and wisdom, were one day discoursing on merit,—the place *Dakṣiṇa Kēdāra* was mentioned as a field (*kēdāra*) the crops standing on which resembled the hair of the body standing erect from the joy of the worship of Śiva-linga;

as the place where many Śiva munis performed penance, of which it yielded the fruit; whose *āṅga* were the Rīg, Yajus, Sāma, and Atharvāna, of which four vedas it was the place of recital; where commentaries were composed on the Kaumāra, Pāṇiniya, Śāṅkayana, Śābdānusāsana and other grammars*; where commentaries were written on the *nyāya*, *vaiśeṣika*, *mīmāṃsa*, *sāṅkhya*, *lauḍhya* and others the six systems of philosophy; where glosses were composed on the *Akūḍa siddhānta*, on Pātañjala and other *yoga śāstras*, on the eighteen purāṇas and the *dharma śāstra*, as well as on all kinds of *kāvya* and *nāṭaka*; a place for all kinds of *nāṭika* (dancing); the place where food was freely distributed to *dīnaru* (? sufferers), to the destitute, the lame, the blind, the deaf, to story tellers, singers, drummers, genealogists, dancers, and eulogists, to the naked, the wounded, *kṣhapanaṭa* (Jain sanyāsis), *ekadandī*, *tridandī*, *hamsa*, *parama hamsa*, and other beggars from various countries; the place where suitable medicine was dispensed to various kinds of diseased persons†; a place of security from fear for all living things.

And while thinking we will perform in the *Koḍeya maṭha* there some work of merit, in order to consecrate our vows, our wealth, and our three times seven generations;—*Bijjala Mahārāja* coming to take possession of the

* *Kaumāra Pāṇiniya Śāṅkayana Śābdānusāsanaḍi vyākaraṇa vyākhyāna sthānaṇṇ.*

† *Nēna mītha rōgi jana rōga bhāishāṇya sthānaṇṇ.*

southern districts, encamped his army in *Baligāte*: and when in the enjoyment of peace and comfort, at that time, all these united coming before him and seating themselves, entered upon a discourse of merit. In which discourse *Kasavaya Nāyaka*, rising and standing with his face towards the great king, folding his lotus hands, said, "Deva! a petition," and spoke as follows:—

"This *Dakshina Kodāra* is a place for the destruction of sin, the very presence of *S'iva* openly manifested in the sight of all people, the visible embodiment of all the glory of the *Krita yuga*. Besides, this *Kamāṭha** resembles the primeval tortoise (*kamāṭha*) in being a support to all the world; is like the man-lion's *dāna* (smiting) of *Hiranyakashipu* in its *dāna* (gifts) of *hiranya* and *kushipu* (gold and corn); as *Kurukshetra* is watered by the *Saraswati* (river) so is it the abode of *Saraswati* (learning); like the world of gods surrounded by *vidyādhara* (inferior deities) so is it surrounded with *vidyā dhara* (masters of learning); like the *Mandara* mountain in being superior to all in the world; like *Vāsudeva* was enchanted at hearing the words of *Akrūra* so is it delightful with the sound of *akrūra* (gentle) words; like the dwelling of *Bhavāni* in being dignified with the pure life of *brahmacāris*.

"And descended in the line of the gurus of that matha is *Vāma S'akti munisvarādhārya*, the disciple of *Gautamāchārya*. To describe his glory:— Before the time that this *munisvara* appeared in that line of gurus, several *munisvara* gifted with all good qualities illuminated that matha, but this *Vāma S'akti muni*, like the ovary of a bud composed of the brilliance of jewels, or like the moon, or the rays of the sun, filled the whole world with light, while all its inhabitants, with reverence folding their hands and doing obeisance, exclaimed *Jiyā!* His face was a stage for *Saraswati* to dance upon, his mind was a jewelled dwelling for the destroyer of *Madana* (*Siva*), celebrated throughout the world is this *Vāma S'akti Pandita Deva*. Though in the creepers of the arched eyebrows of the fair *Manmatha* had placed his sugar-cane bow, in their glancing eyes his flowery arrows, and thus grown very great; yet from fear of the severity of the penance of this *Vāma S'akti muni*, he hid his operations, confining them to the thoughts of the mind.†

"Therefore, were the *Deva* to perform in that matha some work of merit, it will endure as long as sun and moon."

On his saying thus, instantly taking it to mind, *Bijjala mahipāla*, to provide for the decorations of the god *Dakshina Kedāresvara*, for food for the *rishtis* who resort thither, for the support of learning, for repairs to the temple,

* Apparently another name for the place, or for some part of it.

† Alluding to *Manmatha*'s (*Cupid*'s) being bodiless.

and for the gratification of the beloved and the worthy,—in the 6th year (? of his reign), the year Vishu, the month Pushya, new moon day, at the time of the sun's eclipse, washing the feet of Vāma Sakti Paṇḍita Deva, the disciple of Gautamāchārya,—presented, with pouring of water, *Kṛugere* in *Nārum-bāya*, with enjoyment for three generations.

Whoso protects this gift will derive the merit of presenting in Vāranāsi and Kurukshetra a thousand tawny cows, and kolagas decked with gold and gems, to Brahmans versed in the four vedas. Merit is a common bridge for kings: this from age to age deserves your support, O kings of the earth. Thus does Rāmachandra beseech the kings who come after him. Sagara and many kings have enjoyed the world. According to their (gifts of) land so was their reward. Those who alienate the property of gods or Brahmans will be born as black serpents inhabiting the hollows of trees in the forests of the Vindhya mountains. Poison is no poison, the property of the gods that is the real poison. For poison kills a single man, but the property of the gods (if usurped) kills sons and descendants. Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

(Further gifts, apparently inscribed afterwards.)

Ayiranya, in the *kampana*, of the Pāndya Rājya, *Kōnya Neralagere* in the *Kūlaṇḍi* nineteen, *Siddiganurudivi* in *Sattalige kampana*, (who?) gave, with pouring of water, to be enjoyed for one life. Also *Changeru Mattiṇḥalli* in *Barutu kampana*, *Chavalli* in *Nagara khanda*, washing the feet of the royal garu Vāma Sakti Deva, to be enjoyed for three lives.

Moreover *Bandoniko Sōyi Derarasa*, *Chanḍugi Deva*, and *Kāma Deva Dannēyaka*, making application in a discourse,—for the service of the god Kēdāresvara of the Kōji maṭha, and the service of the god Somanātha, and the service of the god Brahmesvara of Eyalur, gave in the manner approved by all, *Muriganhalli* and *Kundangi* in the *Nāgara khandja kampana*, *Chikka Kanigya* in *Iduvugalla kampana*, with enjoyment for three generations.

May it be well! Fortune!

44. S'ila S'asana at Balagami, date A. D. 1029.

Site ft. 5 2' x ft. 10'.—Haja Lanna's Characters.

Sun.

Linga with Pinfest.

Moon.

Cow with-
ling calf.

Om. Obeisance to S'iva and Párvati, surrounded with worshippers.

S'ri Gautamíchárya, the kalpa vriksha of thy dharma gratifies all desires,—its root the veda, the firm nyáya its fibres, the smṛiti its branches, the desire of dharma its shoots, the observances of the S'iva doctrine its blossoms, the thoughts of the mind its sap.

From the lotus navel of the Lord of Párvati sprung Brashma; from his arms came forth several kings who became famous under the name of *S'ántara-resvara*. Mines of the quality of *s'ántama* (the highest good fortune), of great *s'ánta* (patience), victors over all their enemies by the great might of their arms, released from the fear and desire of family, they obtained in the world the name of *S'ántara*.

Among them, able in protesting the feudatory kings, a king named *Kama-na*, became famous in the world. His brother (*sahajáda*), of great power in the world, famous in the group of the chief kings of the earth, had the name of *Singí Deva*. The son of that famous king, a spear to the head of all hostile kings, a treasury of fortune to his dependent kings, in valour immovable as a great mountain, was *Taila*. The son of that king *Taila* was *S'ri Káma Bhá-gála*, lover of Rati the Lakshmi of the great wealth of the *S'ántara manja-lesvara*, a Maumatha in attacking the mightiest kings, punisher of all the world in afflicting the inhabitants with the showers of his cruel arrows, thus did he obtain fame. That king's wife was *Bijja'a Devi*, esteemed as herself the S'ila praised by all the world, in conjugal affection having reached the acme of perfection as the purest in all the world.

To these two was born, great in immortal wealth, as if sprung from the union of *níli* and *vivéka*, the *S'ántara* king named *Jagadeva*. To describe his qualities:—The autumn moon to the milk sea of Jina dharma, garlanded with the pearl necklace composed of the large (elephant) pearls the shining good words of the most learned, possessor of the lofty palace formed of the rays of the moonlight of his fame which shot up to all the points of the compass, grateful to the eyes of all people, was *Jagaddeva Bhápa*. His good disposition was seconded by his arm; and the wealth acquired by the learned dependent on him was an assistant to the glory of the might of his arm; the amount of jewelry set with gems which the wives of hostile kings cast off

from their arms and ears, who shall tell it to the king?—this *Jagadeva Bhūpala*. The company of the women in the palaces of kings not friendly to *S'ri Jagadeva Bhūpala*, had their hair bunched up unadorned with the weight of chaplets of flowers, their bare waists glittered not with the brilliance of golden zones, the twin globes their swelling breasts were not confined with bands of shining pearls.

To *Battila Daici*, born at the same time as that *Jagadevarasa's* mother *Bijjala Devi*, and to *Vijayaditya Deva*,* was born *Jaya Kes'i*, a pure Kshatriya son, considered as the elder brother of that *Jagadeva*.—To describe the royal qualities and disposition of that great king:—By the might of his arms forcing to fall at his feet all the hostile kings who refused to do him obeisance, lord of the *Lakshmi* of the great wealth of the seven *Kontanas*, this *Jaya Kes'i Bhūpala*, by the exercise of the policy of great kings, obtained the fame that there was no king more mighty than him. There was no beggar who did not receive his charity, there were no ambitious ones who attempted to govern as kings and lived; when he went forth to war there was no country into which his arrows did not fall; such was *Jaya Kes'i*, his elder brother, whose fame filled all points of the compass. Who then was so great as *Jagadeva*?

The younger brother of that *Jagadeva*, who obtained fame as a head-jewel of kings, a kalpa vriksha in the world to the learned, was *Singi Deva*. Seizing immense poisonous serpents by the throat, he forced them to discharge their poison, saying, 'Spit it out, spit it out'—then tearing open their venomous throats, and scratching through their hoods, he snatched out thence the fresh-formed jewels, saying 'I will add them as shining ornaments to my elder brother's armlet.'—Who then in the world can fully describe the valour of that *Singi Deva*?

Thus to fame and wealth a supreme lord, the beloved younger brother of *Jaya Kes'i*, the beloved elder brother of *Singi Deva*, entitled to the five great drums, *Mahā Maṇḍales'vara*, lord of *paṭṭi Pambuchcha-pura*, the obtainer of a boon from *Padmāvatī Devi*, fragrant as musk, skilled in the *niti s'āstra*, perfectly accomplished in *sāhitya*, a snare to the thighs of kings, an impaling post to the titled, *S'rinat Tribhuvana Malla Jagadevarasa*, while in the place called *Setu*, ruling the kingdom in the enjoyment of peace and wisdom :— †

* A Kadamba king, see No. 55 and J. Bo. Br. R. A. S. IX, 231.

† *Inu niti s'rigam S'rigam adbhutān ensit ā Jaya Kes'i Devange priyānjanaḥ | Singi Devange priyānjanaḥ ausida samatbhigata pavaka mahā s'abha mahā maṇḍales'varam | paṭṭi Pambuchcha pura maṇḍales'varam | Padmāvatī Devi lōdha vara prasādam | hastāvīkha-madam | niti s'āstrajom | sāhitya sarbhajnam | arasaka gēlam | tēre'ara s'ā'ar | S'rinat Tribhuvana Malla Jagadevarasaḥ Setuvina vijinīḥ sukla anubhūta vinoditini rājyaḥ geyyut-tava drūti oṣṭu divasara.*

One day, surrounded by skilful wise men and his attendants, discoursing on merit, said thus—‘As water though of one substance is worshipped under many names, so God though essentially one is worshipped under many modes of life (? or systems).’² On saying which in that discourse,—A bee at the lotus feet of Hara, protector of the worthy and of his dependents, a *karmān* whose hands were able in subduing the bravest in war, walking according to the rules of the *dharma śāstra*, a *kalpa vriksha* to supplicants, a Yama in swallowing up those who came with force to fight against him, an effectual cage of adamant to those who threw themselves on his protection, . . . having acquired a great name by his experience in governing provinces (*nāḍa dāya rājā*), the able *Baṃmarasa*,—His lotus hands being folded in obeisance, said,—‘A petition’—and spoke as follows :—

‘Dakṣiṇa Kēdāra is a place for the absolution of sin, the manifest presence of Siva surrounded by the most learned, the visible embodiment of the glory of the Kṛta yuga. If I should describe the qualities of *Gaudamārya*, the śāhī of that Kēdāra sthāna :—Several munisvara adorned with the highest qualities having like great and brilliant lights illuminated that matha, at last *Gaudama muni*, like the blossom of the perpetual light of a jewel lamp, has attained an established fame which enlightens all the world, while all the inhabitants thereof with folded hands exclaim *Jyā!* Therefore any work of merit there performed will be a permanent means of the absolution of sin.’

Taking that to mind, and coming to *Balīśve* :—May it be well. In the 13th year of *S’vīmat Chalukya Pratāpa Chakravartī Jagadeka Malla Deva*, the year S’ukla, the month Kartika, full moon day, Monday, during the eclipse of the moon,—in the presence of the holy feet of the god Dakṣiṇa Kēdāresvara,—*Jagadevarasa*, united with his son (*kumāra*) *Baṃmarasa*, washing the feet of *Gautama Paṇḍita Deva*, the disciple of *Vādi Vidyābharaga Paṇḍita Deva*, and pouring water; gave, in the manner approved by all, for the illuminations of the god, for repairs of the temple, for food to the rishis, and the support of learning, *Kundāra*, situated within the *Koṇanāḍi* 30 in the *Sāntalige* Thousand with enjoyment for three generations.

Moreover he gave on the north-east of the *Madumba* stream, below the lower bank of the *Kabbilaketa* tank, 2 mattas of paddy land, in the manner approved by all.

²*Ekam eva payas tatvam nāṁ nāma nīkēritam, tatāṁkām Devatā tatvam nāṁdharma nīkēritam.*

This gift whose maintainers will derive the merit of presenting in Vārāṇasī, Kurukshetra and other holy bathing places, a thousand tawny cows, with kola-gas decked with precious stones, to Brahmans versed in the four vedas. Whoso usurps it will incur the guilt of slaying in those holy bathing places those tawny cows and those Brahmans at the time of the sun's eclipse. Whoso usurps a gift made by himself or by another will assuredly be born a worm in orders for sixty thousand years.

(A further gift, apparently inscribed afterwards.)

And in consequence of that discourse, (who?) gave, pouring water, *Abbas* and *Hosavalli* in *Kodanāḍi kampaṇa*, in the manner approved by all; and *Givindamahalli* in *Muduvolalu kampaṇa*, with enjoyment for three generations. May it prosper, this Siva s'asana.

45. S'ila S'asana at Balagami, date A. D. 1155.

Size ft. 8 x ft. 2.—*Half Kannada Characters.*

STANDI,

LINGA.

One small
linga only.

Om. Obeisance to S'iva. Adored be S'ambhu, beauteous with the chā-mara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May it be well.—While the victorious kingdom of the auspicious *Trailokya Malla Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme lord, first of monarchs, glory of the *Satyis'raya kula*, ornament of the *Chakras*,* was continually increasing in prosperity, to endure as long as sun, moon, stars and sky:—

At that time,—May it be well. While the auspicious Mahā Mandales'vara, *Bijjana Devarasa*, entitled to the five great drums, Mahā Mandales'vara, lord of *Kālanjara-pura*, having the flag of a golden bull, in beauty a Manmatha, possessor of the *damaruga*, *tūrya* and *nirghoshana*, a jewelled ornament to kings, a sun to the lotus the *Kalachurya kula*, fierce in war, in honour a Meru, a sun to good warriors, an elephant goad to the mighty, master of elephants, a cage of adamant to his dependents, in courage the lord of Lanka, to others' wives a brother, Malla of the *S'anivāra Siddagiri-durga*, in character a Rama, a lion to the elephant his enemies, Nissanka Malla, having these and all other titles,†—was ruling all lands, punishing the evil and protecting the good;—

* See note p. 14.

† See note p. 62.

His great and able Danjanáyaka, a terror to his enemies, a friend to the people of the lands he had subdued, purifier of his family, the most accomplished among the skilful, *Mahadevarasa* was ruling the Banavase Twelve Thousand.

While united with the four karnams,—*Potarasa*, *Cheddinarasa*, *Padmarasa*, and *Sovarasa*, embodiments of the mind of Bijjana Deva, royal swans among the spreading lotuses the minds of the learned, chintámanis in granting all the desires of their dependents, suns in dispersing the clouds of poverty of the humble and destitute, he was ruling in peace :—

His mahá pradhána was *Mayi Devarasa*, a jewelled ornament of ministers, in the form of Maanatha, a bee at the lotus feet of Ilara, the sole patron of the learned, a Náráyana to auspicious kings, worthy and familiar in the pura tantra, the beloved son of the teacher (*upádhyaýa*) Nanda Ebañña, rejoicer of the assemblies of the learned, by his merit purifying his family, the beloved son of Gaurala Devi, conspicuous with these and other names. Besides this, how came Chánikya, who with such great effort destroyed eleven Nanda kula, to be called a minister, say,—for without the slightest effort this *Mayi Danádhya* subdued all the enemies of his master and greatly increased his joy and prosperity. Whoso clearly coming into his hand, goes and seeks aid from another, he never suffers to remain without defeat on the battle field; whoso comes against him with the bow, he humbles his pride and befriends him: can he be compared with other ministers, this *Mayi Deva*.

This great minister, the Herggañe Danjanáyaka of the *vañña rávaña* and *kejjunaka* of the Banavase Twelve Thousand, *Mayi Devarasa*, being in the royal city of *Balligrañe* in the enjoyment of peace,—one day, surrounded by all the learned and his attendants, delivered a discourse on merit:—when, they taking that to mind, spoke as follows:

“Dakshina Kedára is a place for the absolution of sin, the presence of Siva openly manifested to all the citizens, the visible embodiment of the glory of the Krita yuga. And the mañha there, like the primeval tortoise is a support to all the world and its inhabitants, like the milk ocean in giving birth to the Lakshmi of prosperity, like the pleasure garden of Bhaváni pervaded with the pure life of brahmacharis, like Kurukshetra watered by Sarasvati (or learning), like Deva loka surrounded with vidhyádhara (or the learned), like Kailása protected by deformed s'aktis and gods (or Váma S'akti Deva).

“And to describe the descent of the line of gurus of that mañha: Born in the line of the mūvarakoneya (?)*, reckoned as the deva vrata, born or

* See Nos. 40, 41, &c.

the chain of mountains, though ancient ever new, was *Gautama munipa*. The son of that Gautama, an intoxicated bee at the lotus feet of the lord of Párvati, with a face free from passion, of worthy life, was *Váma S'akti Pañjita Deva*. The glory of the Kedára sthāna was as a kalpa vine in the world, whose branches were covered with shoots by the unmoved penance of Someś'varārya and Gautamārya, until filling all the world it blossomed in *Váma S'akti munindra*. His face a pleasure house for Sarasvatī, his mind a jewelled casket for Śiva, thus is he famed in all the world, *Váma S'akti Pañjita Deva*.

"Therefore here should be performed some work of merit". On saying which, taking that to mind,—

May it be well.—In the 6th year of Śrīmat Chalakya Trailokyā Malla, the year Yuva, the month Māgha, new moon day, the uttarāyana sankrānti, Monday, at the vyāti pāta—washing the feet of—May it be well—Śrīmat Vāma S'akti Pañjita Deva, perfect in *yama*, *niyama*, *svādhyāya*, *dhyāna*, *dhāraṇa*, *mauna*, *amushāhāna*, *japa*, and *samādhi*,^{*} devoted to the learned, śāhāri of the sthāna of Dakṣiṇa Kedāresvara Deva of the royal city of Ballipura,—and pouring water,—to provide for the food of the rishis, for the illumination of the god, and for the repairs of the temple, freed the arca nut produced in the garden of the god Śrī Kedāresvara from the *vajra rāvuḥa* and the *hejjunka*, from the whole of the *vilṅṅe sunka* (or transit duties both ways) and the betel leaves of that garden from all customs duties, that they might be conveyed free of all imposts.†

Whoso maintains this gift will obtain the merit of presenting in Vārāṇasī, Kurukṣetra and other holy bathing places, a thousand tawny cows, and kolagas decked with precious stones, to Brahmans versed in the four vedas.

(*Rest illegible*).

* See notes p. 16 and 74.

† *Śrī Kedāresvara Devaḥ tārāḍaḥ suśrīrāṇāṁ pāṇḍita gaṇaśāhaya vajra rāvuḥa hejjunka evaṁ vilṅṅe sunkaḥ anivāzau matam ā tārāḍ ilaya pāṇḍiyāḥ cāḍ sunka-muvāṇa sarvaḥ lāḍaḥ paribhāṇḍiḥ nāḍavāṇḍigīroḥa dīḥḥa koḥḥa* [See No. 40.

46. S'ila S'asana at Balagami, date A. D. 1192.

Sila ft. 53' x ft. 28'.—Haja Kannaja Characters.

Cow suck-
ling calf.

Son.

Kings with Priest.

Mom.

Nandi.

Obeisance to *S'iva*. May *Soma*, powerful to create with ease the three worlds, which grew with the nourishment of his pure shining body composed of the substance of the earth and all matter, the object of the love which he creates in *Párvati*, dwelling on the peak of *Meru*, the abode of happiness, the residence of surpassing glory and wealth, wearer of the crescent moon, lord of the *bhútas*, be for your wealth. May *Vishnu*, who supporting *Lakshmi* on his breast, bearing up in his hand the great mountain of *Govardhana*, having on his left *Brahma*, the stable earth at his back, the beauty of lotuses in his eyes, immortal glory in his body, the lord of the *Yádevas*, be the protector of all worlds.

May it be well.—Protector of all lands, favourite of earth and fortune, great king of kings, supreme lord, first of monarchs, glory of the *Yádeva kula*, ornament of the *Hoysalas*,* was *S'rinat Prátápa Chañravarti Vira Ballája Deva*, the origin of whose race was as follows:—

To the great (*mahá*) *Vira Ballája*, the brother was *Vishnu Varddhana*. His son was *Nṛisinha*, famous in the world. Through him the earth with joy obtained the glory of a good king, by him the herds of elephants his enemies were smitten; the destroyer of hosts, who had hung the lamp of his fame on the forehead of the earth, greatly celebrated in the world was *Vira Nṛisinha Bhápati*.

The destroyer of brave enemies with his claws and the deep roar of his drums, his rolling eyes green (*hasaru*) with rage, conspicuous with the cluster of rays of glory, in all matters bringing happiness to the three worlds, to the circle of the world the *Chakri* (*Vishnu*) himself, the chief of the *Yádevas*, the glorious *Narasimha Bhápála* shone like *Indra* himself. A kalpa *vriksha* not sprung from the ocean which the muni (*Agastya*) had swallowed, a *Mandara* mountain which had not been disturbed by *Vishnu* (at the churning of the sea) and hastily returned to its place, a lion which driving off the beaters had established himself as the king of the herd, such was *Narasimha Bhápála* in surpassing valour. The *Káli* his sword danced with joy in the battle field when smiting through the hostile kings who would not yield, marking its fore-

* *Svasti samasta bhūmanāḥ svayaṁ s'ri-pṛithvi-vallabham vacharā jñātarājam paramas'varam parama-bhag'ārahām Jādeva-kul'e-tī'tham Hoysalābhārayanam.*

head with their blood, and by splitting the heads as they rolled off on every side surrounding itself with a garland of brains, it drank its fill of blood from their skulls.

To him was born a son *Ballāḥa Bhūpāla*, an ornament to all the world, who enriched with great fame, reigned over all the earth. To describe the glory of that king's valour:—*Chola* was driven out of his mind; *Pāṇḍya*, forgetful of his honour, fled by night with his army, and greatly trembling took refuge on the top of a mountain;* besides these, *Vaṅga*, *Kāśinga* and *Magadha*, kings over mighty hosts, hearing the victorious sound of the *Hoya*'s emperor's bow, fled in terror. A Bhima in personal strength, a moon to the ocean of policy, a Rāma in victory on the battle field, a Maṇmatha in beauty, a jewel to the group of the kings of his line, a light to the world, thus does *Vira Ballāḥa Bhūpa* prevail. *Loḍa* stood in the open plain (having no city or kingdom), *Magadha* *Gauḍa* was defeated, the *Konkana* king was terror stricken, *Nepāla* was deprived of his bow, *Mālava* was worn out, and *Chola* he terrified and defeated before coming and entering *Mālava* with great speed, that *Vira Ballāḥa Deva*.† And through fear of him hostile kings deserted their kingdoms, saying 'we may chance to live somewhere.' Some got up into trees, some ran away, some took to boats, some chewed the grass (a sign of submission). In like manner many groups of kings took refuge in hill forts. Thus did the fame of the mighty warrior *Ballāḥa Bhūpāla* mount and ride forth like the sun chasing away the darkness the groups of hostile kings.

And a moon in raising the tide of his wealth, without a second, was the *Dandardī Bruga*, who shone with great ability as a minister. May he live as long as the earth endures, *Ereyaṇa Chammunīyaka*, whose ability was set up in the temple of the world in order to create merit, whose bounty is devoted to bestowing benefits on all in the world, whose valour is devoted to the destruction of all the enemies in the world. Like a moon does he shine this *Ereṇa*, raising the tide of the milk ocean of learning, nourishing the moonlight the cluster of works of merit daily rejoicing the hearts of the learned and Brahmins, acquiring unusual fame.

That Chammunītha, while governing the *Banarase* Twelve Thousand and the *Santalige* Thousand as the sole ruler (*ekādishīṭamāgi*), one day in a discourse

* *Cōḷaśchakṛta chakṛta vṛttir aśvavai Pāṇḍyaś pṛathivīśprabandhāktatānakṛtanagadā na-gāgra vītharam bhūyā sa sahaḥ smṛan.*

† *Lōḍa bhūjāgi nīda Mogaḥṇa aḥaḥ anyapadīm dīdān tārā gādān Gauḍam sālādaḥ ā Konkana vīpātī Hoyaś'asṭhanāgīrādaḥ ā Nepāḷim chōpa vīkṛtām Mālavam mālavajīdām Mālavam bāhū bādhām Cōḷāṅgoḥanīgādān jāśidāśīśi ev ā Vira Ballāḥa Devam. ||*

on merit, closely observing the glory of the sthala of *Kedāra Deva*, and the merit of the penance of its āchāri, the royal guru *Vāma S'akti Deva*; of that great one who, perfect in *yajña*, *nigama*, *śrādhhyāga*, *dhyāna*, *dharma*, *mauna*, *amushlāna*, *jeṣṭha*, *samādhi*, and *s'ila*,* had instructed and confirmed the kings of the Chandra vans'a in the performance of the *cakṣāṅga yoga*, the glory of the Dakshina Kedāresvara sthala, which was a support to the whole world adorned with the girdle of the sea and filled with all manner of substances: the lotus of his feet conspicuous with the clustering bees the Hari (dark) sapphires in the beautiful crowns of the faithful doing him obeisance; a kalpa vriksha in satisfying the desires of poets, of the orthodox (*gamaṭi*), the eloquent, those of good conversation and others of the learned; an authority in establishing the meaning of the vedānta, siddhānta, āgama, the six tarka, the whole of grammar, the dharma śāstra and all other branches of science; possessor of numerous weapons of argument for splitting through the rocks his opponent disputants; a chakora feeding on the moonlight of the moon the toe-nails of Śiva (!), which eclipses the pure radiance of the glittering pearls in the diadems of the countless gods ever prostrate before him; a support to good poets; devoted to gifts of food, gold, virgins, cows, lands, freedom of fear, medical advice and other things; a bee at the lotus feet of Hari; the circle of the ten cardinal points illuminated with the brilliance of his fame, whose whiteness was like that of autumn clouds, or quicksilver, Kaiśasa, the milk ocean, the autumn moon, the light of the moon, a globe of crystal, a gentle smile, the milk of lime, hoar frost (*nihāra*), a conch, or the body of Śiva; the beautiful abode of penance and glory; a rain-cloud streaming down showers of gold which revive the forest the multitude of his supplicants devoured by the flames of the wild-fire of poverty; far removed from sin; free from all blame of falsehood: beloved by his dependents; worshipper of the divine lotus feet of Dakshina Kedāresvara Deva of *Balipura*, the capital among ancient cities; practiser of many kinds of holy mantras; the royal guru *Vāma S'akti Deva*: the descent of whose line of gurus was as follows:—

A wondrous muni was *Gautama* in the world, for though enjoying all delight with the woman the brightness of his penance, which illuminated the summits of the mountains; though having a son the wisdom of the wise, and though loving the woman *nīti śāstra*, yet was he called a *yati*. This Gautama, the most excellent in the world, in the same manner as the gods at the beginning by churning the ocean obtained Indra's elephant, Lakshmi the jewel

* See notes p. 16 and 74.

of womankind, the kaustubha ornament and the Apsara nymphs,—so obtained *Vāma S'akti*, a virtuous son of good qualities, having a knowledge of dharma. May this *Vāma S'akti yatindra*, praised by all the world, prevail, whose commands are placed on the heads of kings, whose growing wealth is in the discourses of the eloquent, having the knowledge of the eternal, whose actions are a sufficient security to all the world. This *Vāma S'akti yatī*, the perfection of wisdom, do all the wise thus celebrate,—as the mountain on which rises the sun of tarka, as an ocean to the gems of good deeds, as skilled in discriminating between the enduring and the perishing, the chief in understanding of the vedas, the principal resting place of the heart's desires of his disciples, the original expounder of the tatva. Skillful is *Vāma S'akti yatindra* to rejoice the hearts of the *Chakravyāha* kings by the notes of wind instruments sounding *sa, āha, ri* and other *vāgas**; by the modulations of the seven notes (or octave)[†] combined in the enchanting songs of singing women; and by the sounds of the *mridanga* and other drums.

While that great emperor, from his residence at *Lokhigunḍ* carrying his victories to the north, was ruling the kingdom of the world in the enjoyment of peace and wisdom :—†

The dweller at his lotus feet, the *maheś pradhāna*, *sarvādhikāri*, a giver of great gifts, saviour and protector of the Yādava army, consumer of great kings, despoiler of the possessions of his enemies, worshipper of the divine lotus feet of S'ri Viśvanātha Deva, punisher of the enemy's forces, a mill stone to his enemies, terrible on the field of battle, a commander of great fierceness, a terror to his enemies, was *Tereyanna*; whose pure descent was as follows :—

A king over the whole world was *Māvanayya*; to whom and to his beloved wife *Nāgala Devi*, devoted to her husband, adorned with all good qualities, was born a son *Barnava*, clad in the armour of goodness. Him and his younger brother, the originator of great fame, worthily named *Eraga*, these did she bear into the world. This superior in strength, born with great glory in order to purify the region of *Bālī* (? *Bālīya bālīyana*), was famed throughout the world as the refuge of the learned, the chamupa *Eraga*.

That chamunātha, for the worship of Dakṣiṇa Kedāresvara Deva of *Bālīpura*, the capital of the *Banavase* Twelve Thousand, for the illuminations and lamps, the processions in Chaitra and other numerous festivals, for food for

* The seven notes are *sa, śhaḍja; ri, riśhaḍha; ga, gāndhāra; ma, madhyama; pa, panchama; dha, dharaṇa; ni, niśhaḍha*.

† See note p. 2.

the rishis, and for repairs of the temple; for all these purposes, gave from the vritti of *Kundāni*, situated in *Sāntaliya nadi* which he was ruling, three in the ruined street, the first of the new ones, together with fifteen *gadyāna*, free from *guttage*, from *pāṇa dāna*, and from all other imposts;* to endure as long as sun, moon, and stars.

In the saka year 1114, the year Paridhavi, the month Pushya, the 6th day of the moon's decrease, Friday, the uttarāyana sankramana, performing the ablution of the holy feet of the royal guru Vāma S'akti Deva, did he present it, with pouring of water, from his Mahārāja (*tan mahārājānā*).

This gift whose maintains will obtain the merit of presenting at the union of Ganga and Yamuna tawny cows adorned with precious stones, to chief Brahmins versed in the vedas and vedāngas. Whoso resumes it will incur the guilt of slaying those Brahmins and those cows at those holy places. Whoso by violence takes away land presented by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

The poetry is *Mālaiya's*, the pandit of chief poets. The engraving is *Kalioji* (stone mason) *Bhaṭṭaiya's*.

47. Śīla Śasana at Balagami, date A. D. 1038.

Size ft. 5 2" x ft. 2 4".—Hale Kannada Characters.

Front.

Side.

Linga with Priest.

Flow inside
linga only.

Adored be *Saṃkha*, beautiful with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May it be well.—While the victorious kingdom of *S'riṃat Trilohana Maṭṭa Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme lord, first of monarchs, glory of the *Satyis'roya kuta*, ornament of the *Chalukyas*† was continually increasing in prosperity, to endure as long as sun, moon, stars and sky:—

* *Indinitakhan tarandīya Eāntū'ige nāḍa unadhya Kundāniya vittiyolagaya ligixi sālī māṇaḥ poṭṭaḥ māḍi gadyānam hādīnāṭu sarva nāmaṣya kaṭṭu guttāge pindā dāna sarvaḥ garihāṣa, &c.*

† See note p. 14.

The dweller at his lotus feet,—May it be well.—Entitled to the five great drums, chief of great feudatories, commander of great fierceness, officer over all the property of the court (*iṣṭhāna vastu nāyaka*), a moon to the waterlily the Brahman race, an ocean of virtue, in managing the royal affairs a Yogan-dhara, skilled in the game (!) of making gifts, worshipper of the feet of Tribhuvana Mallu Deva, punisher of his enemy's forces, possessed of these and all other titles, the auspicious Mahā Pradhāna, officer over the female apartments (*antahpura*), president of the concubines, the great Lāṣa Kannaḍa ambassador, * the Mane Verggaḍe, (? palace chamberlain) † was Śrīman Mahā Pradhāna Danḷanāyaka Bicaneyya.

By means of whom (*desayin*) while,—May it be well.—Śrīman Mahā Pradhāna Danḷanāyaka Padmanābhayya, possessed of all titles, was ruling in peace the Banarase Twelve Thousand; the extent (*visṭāra*) of the capital was as follows:—With groups of lotuses, with lines of bees, with swans, parrots and kokile; with groves of sweet-scented mango trees, of new mīga trees, of areca palms, of the trumpet-flower, of the muḷukunda, and of jasmīn; *Bal-ligāve* shone like the curly tresses (*kuṇḍa kuṇḍala*) of the lady the *Kuṇḍala deśa*.

As from the womb of Kenti were born the five Pāṇḍavas, so, obtaining great fame in the world, adorned with all the beauty of Manmatha, were born five from the womb of *Chinnave*. Among them was *Bannava Devarasa*, next younger to him *Devaga Nāyaka*, next to him *Tikkarasa*; and next to him were *Loharasa* and *Jogarasa*, the minds of which two were ever devoted to merit, to government, to valour, and to doing good to others. These two, considered as rare human oceans of glory and wealth, setting up on the south of the royal city *Baligrāma*, to the north of the Tāvaragere, the gods *Lokesvara Deva* and *Jogesvara Deva*; in order to provide for the decoration and services of those gods, for the procession in Chaitra, for the illuminations, and for the food of the pūjāri;—While *Paṭṭana Savi Hammanta Seṭṭi*, *Bammi Seṭṭi* and *Mobi Seṭṭi* were holding in comfort the office of *Paṭṭana Savi* (*paṭṭana savāna*), *Loharasa* and *Joga Deva Nāyaka*, giving pagodas (*honnu*) to *Bammi Seṭṭi* and buying from his freehold (*ambalā*) the land within these four boundaries,—east from the temple, west and south from S'ūlaya's land, north from *Bammi Seṭṭi*'s tank, and south from *Kommajja*'s garden;—gave

* Compare note p. 76.

† Śrīman mahā pradhāna, antahpurādhyaśhaka, sahasasīnādhyakṣaka, hēri Lāṣa Kannaḍa sandhāgrāmā, mane verggaḍe.

that land in the presence of the Pattana Sivi; of the chiefs of all the citizens, Gammanda Sivi *Sanharayya*, Senabhova *Sanharayya*, Sodore *Chiddimayya*; of *Gauja Panñita Deva*, āchāri of the Firiya maṭha Bherunjes'vara; *S'rikam-ṣha Panñita Deva*, āchāri of the Parcha Linga; *Chaturānana Panñita*, āchāri of the Tripurāntaka; *Mūlīga Honneya Jīga*, āchāri of the five maṭhas, especially of the Mūlasthāna; *S'ūleya Parpeya*; the Bauddhālyā sāvāsi *Nāgiyaka**; and all the unequalled great ones of the Brahmapuri, the Mauegar *Nāgi Seṭṭi*, Togara *Māchi Seṭṭi*, Mindaguddali *Nāmi Seṭṭi*, and all the *mummuri dānija*;—Thus in the presence of the whole city; in the 22nd year of the Chūlukya Vikrama era, the year Bahudhānya, the month Pushya, new moon day, Sunday, uttarīyana sankrānti, vyāti pāta; that *Bāmmi Seṭṭi* gave to *Lokarasa*, for the god, 50 *kāṣi kamva* out of his freehold.

Whoso without fail maintains this gift, will derive the merit of presenting in Prayāga, Vārāṇasī, Kurukshetra and other holy bathing places, a thousand tawny cows decked with gold and precious stones, to a thousand Brahmins versed in the vedas. Whoso great sinner resumes it, will incur the guilt of slaying in those holy bathing places a thousand tawny cows, a thousand Brahmins versed in the vedas, and a crore of rishis. Whoso by violence takes away land presented by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

48. S'ila S'asana at Balagami, date A. D. 1168.

Size ft. 5 11' x ft. 2 4'.—*Half Kannada Characters.*

Cow sacr.
ling call.

Linga with Priest,

Moon.

Handi.

Om.—Obeisance to *S'iva*. Adored be *Sambhu*, beauteous with the chāma-ra-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May it be well.—The protector of all lands, favourite of earth and fortune, great king of kings, supreme lord, first of monarchs, lord of the city of *Kālanjara*, having the flag of a golden bull, possessor of the damaruga, tūrya and nirghoshana, sun to the lotus of the *Kalachurya* race, able in war, in honor a Meru, a sun to good warriors, an elephant goad to the mighty, master of elephants, cage of adamant to those who seek his protection, in courage the lord of Lanka, a brother to the wives of others, Malla of the *S'anivāra* Sid-

* Apparently a Buddhist sun.

This is not the world of *vidyadhavas* this crowd that fills all the sky, it is not the hosts of *svarga*, it is not the group of *gandharvas*, it is not the shining ranks of *kinnara*, it is the immense host of powerful kings who, falling as soon as Byálíke Kesamaya's victories began, have ascended to heaven. His life is that of the *Macus* worthy of reverence, his policy that of the ancient kings, all the wealth acquired by his mighty arms is for the benefit of others, the promotion of his government he counts as his own promotion, the happiness of his dependents he reckons as his own happiness, thus during his life-time does the glory of *Kes'ava Danḍanáyaka* increase.

That great one, thus increasing in every kind of glory, ruling the *Tai-daváḍi* Thousand, the *Hánugall* Five Hundred, and the *Banavase* Twelve Thousand for a long period (*aneka kála*) in peace; coming to the immemorial (*anádi*) capital *Balligáve* for the purpose of inspecting his own country (*svades'dvalokanárthaváḍi*), and seeing there the elegant tower (*máṭa kṛta*) of (the temple of) *Dakshina Kedáresvara*, its palatial buildings, its decorations of precious stones, its golden pinacles, its gifts for learning and food, and other holy rites; thinking, 'This is double of *Varánasi*, a hundred fold of *Kedára*, a thousand fold of *S'ri Parvata*, therefore here must I perform some work of merit and thus obtain all my desires,'—he came into the presence of the *Rája-Guru Deva*, the *áchári* of that place, and took note for a long time of the variety and extent of his learning. In *s'abda* a *Pāṇini pañḍita*, in *śrī* *Bhúshanáchárya*, in *máṭya* and other *Uharata s'ástras* *Uharata muni*, in *kúeya* *Sahandhu*, in *śikháṇḍa* *Lakulísvara*, at the feet of *Siva* a *Skanda* adorning the world, thus is *Váma S'akti yati* truly described.

To him, famous in these and many other ways, on making known his wish to perform there a work of merit, and he replying, 'Be it so (*tadastu*), whatever dharma you bestow we will accept':—In the 16th auspicious *Kalachurya* year, the year *Sarvadhári*, the month *Vaisákha*, full moon day, Sunday, during the eclipse of the moon, at the *sankramana* and *vyáti páta*; having made application to *Ráya Murári Sovi Deva*, and obtaining from him a *támra s'á-sana*, *Byálíke Kes'maya Danḍanáyaka*, pouring water, gave *Chikka Kannugi*, situated in *Yelanchi kampana* of *Hánugall náḷ*, to provide for the worship and decorations of *Dakshina Kedára Deva*, for repairs of the temple, for food to *Brahmans* and *rishis*, and for the support of learning; washing the feet of the *áchári* of that place, the *Rája-Guru Deva*, the beloved disciple of *Gautama Deva*, with enjoyment for three generations; to endure as long as sun, moon, stars and sky.

This gift whose maintains will derive the merit of presenting in Varanás'i, Kuraksheira, and other chief sacred places, a thousand tawny cows together with gold and many precious stones, and decorated kolagas, to a thousand Brahmins versed in the vedas and s'ástras, performers of the *soma yága*, and born in the line of somayájis. This gift whose resumes will descend to the Maruka appointed for him who should slay in those sacred places, at that time, those Brahmins and those cows with his own hand. In witness whereof is the *s'ruti*, Whoso by violence takes away land presented by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

49. Virakal at Balagami, date A. D. 1422.

Size ft. 5 2' x ft. 2 2'.—*Hofe Kamaña Characters.*

(Upper figures indistinct.)

Two men, each kneeling on one knee, engaged in a fight or wrestle. An armed attendant behind each.

May it be well.—While the protector of all lands, favorite of earth and fortune, great king of kings, supreme lord, first of monarchs, *Vija* son of *Vira Pratápa Deva Ráya*, was in his residence of *Hastinávati*, governing the kingdom in the enjoyment of peace and wisdom :—

(Much illegible.)

. who in the earth is able to praise the valour of . . .
. *Deva*?

In the s'aka year 1344, the year S'ubhakrit, the month As'vija, the 5th day of the moon's increase, Sunday, the *Balligura* people
. conquering *Deva* ascended to the world of gods, Indra and all the apsaras, with renewed beauty, dancing and shewing him respect.

50. Mastikal at Balagami, date ? 1206.

Size ft. 4 6' x ft. 2 7'.—*Has Kannaḍa Characters.*

the year Kshaya, the month
Chaitra, the of the moon's increase

Sun. Moon.

THE HERO
in the attitude
of devotion.

LINGA.

THE HEROINE
arrayed for the
nāgamaṇa

51. Virakal at Balagami, date unknown.

Size ft. 3 1' x ft. 1 4'.—*Has Kannaḍa Characters.*

The hero. Noon.

Sun. LINGA.

(The inscription altogether illegible.)

The hero, supported by celestial nymphs bearing chumars.

A fight between two men with bows and arrows.
A wounded man is lying under one of them, and
a herd of cattle standing behind, some turning tail.

52. Virakal at Balagami, date A. D. 1235.

Size ft. 5 0' x ft. 2 8'.—*Has Kannaḍa Characters.*

May it be well.—In the 14th year from the commencement of the reign
of the Yādava Nārāyaṇa Bhoja Bala Prauḍha Pratāpa Chakravartī Śrī
Rāmachandra Rāja, the year Tārana,

the month Vaisākha, the 10th day of the moon's increase, Wednesday, the sus-
picious *Mari Settī*. destroying men upon men,
and piercing them, entered the world of gods dancing.

The hero. Linga with Peśas,
in temple. Nandi.

The hero ascending to heaven in a car, attended by celestial
nymphs bearing chumars, and by celestial musicians.

The hero under a canopy, shielding himself from
an attack with swords and spears. Two mounted
attendants coming to the rescue.

(The group is mutilated.)

53. *S'ila S'asana* at Balagami, date A. D. 1048.*Size ft. 4 2' x ft. 2 10'.—Its Characters.*

	Sun.	A Jain Yati	Cow suck-
The Donor.		seated.	ling calf.

May it prevail, the supreme profound *syād vāda*, the token of the fulfilment of all desires, the doctrine of *Trailokya Nātha*, the Jina doctrine.

May it be well.—While the victorious kingdom of *S'rinat Trailokya Malla Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme lord, first of monarchs, glory of the *Salys'raya kula*, ornament of the *Chālukyas** was increasing:—

He whose head was adorned with the sprouts of his feet,—May it be well. Entitled to the five great drums, the mahā man'ales'vara, lord of the city of *Banavase*, having obtained a boon from Mahā Lakṣmi, delighting in bounty, *dyādācharya* (?), unassisted hero, male of males, ganda bherunda, having the title of the brave in the assemblies (or at the courts) of three kings †, like S'an. kara to the bull the man'al'ka, a hand (slapping) on the faces of the valiant, a sun to the tilted, the manifest Vikramāditya, Jagadeka Dāni, having these and many other titles, S'rinan Mahā Man'ales'vara Chā(van'ā)‡ *Rajyavasa*, while in his residence in the royal city of *Balligāve*, ruling the *Banavase* Twelve Thousand;

In the s'aka year 970, the year Sarvadhāri, the month Jyeshtha, the 13th day of the moon's increase, Sunday, gave to the *basadi* (temple) of the *ash'opavāsī* § Ehalāra, Kes'ava Nandi, the disciple of Megha Nandi Bhattāraka of the *Balagara gaxa*, belonging to (the god) Jajābuti S'ri S'āntanātha, 5 *malas* of paddy land by the Eheran'a pole in the Pulleya (deer) plain of the royal city Balligāve, situated in the Jiddulige Seventy. Its boundaries; north, the hollow at the boundary of Tānagundār; east, the new black stone; south *Ash'opavāsī gaṭṭa* (the bathing flat of the *ash'opavāsī*); west, an upright stone.

In religious merit, in courage, truth and liberality no equal has there been in the earth to Ganda Bherunḍa, nor shall be.

* See note p. 14.

† *Māra vāyāsthana kail bhrūda.*

‡ Only one letter of this name appears, the rest having apparently been cut off in trimming round the edge of the photograph. There is little doubt that it should be *Chāvanḍa* or *Chāvanḍa*. See No. 92.

§ i. e. accustomed to fast for eight days in the month.

Merit is a common bridge for kings. This from age to age deserves your support, O kings of the earth. Thus does Rámachandra from age to age beseech the kings who come after him. The earth has been enjoyed by Sagara and many other kings, whose empire was extensive in proportion to their gifts of land. To make a gift oneself is an easy task, to maintain that of another is difficult. But of giving or preserving (another's gift), the preserving is the best. Whoso by violence takes away a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

In the *Banavase* country, a Jina temple, a Vishnu temple, an Is'vara temple, an abode (*nīlaya*) for munis, these by order of the king did the lord *Nīlga Varvāna* cause to be built.

54. Virakal at Balagami, date A. D. 1239.

Size ft. 3 x ft. 1 1'.—*Ha's Kannaḡa Characters.*



attained to the world of gods. Thus did *Benā Vāja's* younger brother *Māru Vāja* cause it to be made. Great prosperity! Fortune!

55. Śīla Śāsana at Balagami, date A. D. 1181.

Size ft. 8 2' x ft. 3'.—*Ha's Kannaḡa Characters.*

Cover rock-
ling call.

Linga with Pīṭh

Nandi.

Om. Obeisance to *Śīva* and *Pārvatī*, surrounded by worshippers. Adored by *S'ambhu*, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. Adored by *Sambhu*, of a form of eternal wisdom and glory, by the accomplishment of his designs the origin of the *Brahma* pillar.

Obeisance to *Ganes'a*. May that *Mahes'a*, whose lotus feet are tinted with the brilliance of the rubies in the crowns of the hosts of gods prostrate before him, which (feet) rest on the heaven of the hearts of the lords of the Trimūrti, of exalted qualities, the creator of the three worlds, sovereign of the sky and of all other matter,—ever grant to *Kes'i Rāja* his desires.

In that universe the world of mortals is the most pleasing, ° and in it the *Bharata mahātala* (continent) the most glorious (*samrājita*), and in it the *Kuntala kshiti* (land,) the most beautiful (*bhārajita*). That land with great joy did the glorious emperor lord *Bijjana Deva* rule, in the same manner as *Vishnu* having brought back the earth carried off by *Maya* protected it.

That protector of the dwellings of all lands, † favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, sun to the lotus of the *Kalachurja* kula, able in war, in honour a *Meru*, light of great warriors, elephant goad to the powerful, master of elephants, cage of adamant to those who sought his protection, in courage the lord of *Lanka*, to others' wives a brother, *Malla* of the *Saniyasa Siddhigiri durga*, in character a *Rama*, a lion to the elephants his foe, *Nisranka Malla* ‡; having these and all descriptive titles, which with him were real §; *Srimat Bijjana Deva*, ruled the circle of the world as follows:—As a gem which first lay in the ocean, was then cast on the shore, then on to a rock, and at last became the *kaustubha* on *Vishnu's* breast, thus was the earth exalted by this king the praise of all.

The son of that mighty emperor, a *Manmatha* among men, king of kings, sun of kings, able in war, fragrant as musk, lover of bounty, *Rāja Murāri Sovi Deva*, having ruled the whole world in peace:—After him, *Sankama Deva*, in truth and purity the equal of the son of *Ganges* (*Bhishma*), a new king *Purukutsa*, ruled the earth as if celebrating a festival.

After that, his younger brother *Ahava Malla*, of great bravery, glorious as the sun, *Ajṛati Malla*, was in peace as the lord of the earth. With joy did king *Ahava Malla* govern the whole world, an enraged lion to the lusty elephant the *Gauṛu* king, a net cast upon the shoal of fish the *Chauṣika* (*Chola*) army, a south wind to the rain-cloud the *Andhra* king, a thunder-clap to the royal swan the *Māyava* king. That imperial king's powers of government became his chief ministers, whose natural ability was as follows || :—*O Laksh-*

* *A jagādmāli mariga bhūmanan dāṣu rangaru.*

† *Samasāta bhūmanā bhavand's'raya.*

‡ See note p. 86.

§ *Samasāta gava nānangaḥ allam yathāritha nānangaḥ dāḥ.*

|| *A' rāja chakrē's'ana rājya pradhāna s'aktiga'e mahā pradhānau dāḥ avara saḥkṛdau nāmarthigam entendaḥ.*

mapa *Danjes'a!* on you has the lady earth set her heart, at the mere sight of your *Kuntala* (otherwise, curly locks) her *Kānci* (otherwise, zone) slip off with agitation. *Chanjugi Deva*, burning the territory of the brave *Vijayaditya*, taking the *Cvo'a* and *Hoyas'a* kingdoms, troubled the hostile kings who were burning with envy.* The lustre of the beautiful pale (*pāncūra*) cheeks of the crowned queens of the kings hostile to the lord *Rechana Danjanātha*, chātaka birds taking for the moon, bees for white waterlilies, swans for the stalk of the lotus, wander about causing the world to laugh.

In doing favours to others a *S'ibi*, in giving charity a *Karna*, in benevolence to mankind a *Dharma*, . . . in extensive liberality and unshaken truth the only one, who in the earth was a king but *Sevana Chamupati*. Among the elephants of the points of the compass *Airāvata*, among animals the lion, of gold the *Meru* mountain, among the gods *Indra*, of the oceans the shining milk sea, such great fame did *Kavana Danjanāyaka* obtain and increase his glory in the world.

The auspicious *Ahava Malla Mahāyāla*, surrounded by these great ministers adorned with all exalted qualities, calling for *Kesimanya Danjanāyaka*,—the mahā pradhāna, the birthplace of all virtues, purifier of the *Dharmāvaja* gotra, grandson of *Kes'ava Deva* and *Pampimbika*, son of *Holalamarasa* and *Durggāmbika*, the loved one to the heart and eyes of *Lakṣmi Devi*, unassailable by fear or avarice, in war the three-eyed (*S'iva*), friend of the learned, a combination of all good qualities which unite in ministers of long service, entitled to the five great drums, great feudatory, the issuer of orders to numerous great commanders, master of all wealth, terrifier of his enemies, possessor of these and other true titles:—and saying "Govern the treasury of the south so that the country may have quiet †, punishing the evil and protecting the good,"—gave him *Banacasa nāḥ*, which was accepted as a distinguished favour by that great minister ‡: to describe whose qualities:

His life was that of the Manus worthy of reverence, his policy that of the ancient kings, all the wealth acquired by his mighty arms was used for the benefit of others, the promotion of his government he counted as his own promotion, the happiness of his dependents he reckoned as his own happiness, thus during his life time did the glory of *Kes'ava Danjanāyaka* increase. In the kingdom of this lord *Krishṇa Kes'ava Deva Chamupati* there were none con-
coited, none conspicuous in splendour, no opponents, none great in possessions,

* *Ganḍina Vijayādityana manḍalawen su'tu Chōja Hoyas'a vōjyaḥ gand ulāda vipa nripājanan anālayann Danjanāthika Chanjugi Deva* † For *Vijayāditya* see note p. 110.

† *Bahukina dīg bhāgata bhānūras aḥa dīs'awam bappanana.*

‡ See note p. 110.

none envious, none who went forth to battle and came back weeping, none who unmindful of their proper title gave heed only to the flattery of poets' songs. The double of Chāmakhya, twenty fold of Śakaluka, a hundred fold of Ehrigu (Parasu Rāma), a thousand fold of Hāli (Bala Rāma), thus much did he exceed them in glory, *Kes'ava Deva*.

And that mahā pradhāna *Kṛṣṇa Kes'ava Deva Daṇḍanātha's* excellent ministers were the following :—His life like that of Maru, never uttering vain words, his faith having obtained him a place equal to that of the son of Śiva, possessed of such glory, who could compare with *Singa Nāyaka*? In affection and speech free from the sins of the Kali age, except to *Tikka Rāja*, to apply to others as frail as grass (*pal ménasaram*) the name of "king" was like calling a stone a jewel. This is true. What I wish for will come at my wish, all else I prevent from coming, thus used to say *Bāchayya*. The treasurer *Sorī Deva* was to his dependents a treasury, why praise him? for others called treasurers, what connection have they with the assemblies of the learned, what manner of kings are they? Considering as his own all the intentions in the mind of his lord, to the envious like the messengers of Mṛtyu (death), to supplicants like a *Surabhi* (cow of plenty), thus did *Bānayya* appear. His faith at the feet of Śiva, gentle in speech, eager to do deeds of benevolence, possessed of such qualities, *Bibi Rāja* shone to all the points of the compass. Only for the purpose of gratifying the desires of supplicants did he take the trouble of acquiring wealth and for no others *S'īra Tētha S'ri Dāsi Rāja* of great glory.

Moreover, to describe the greatness of the karnams who were like the embodiments of the benevolent wishes of the ministers of that great king of kings. Of qualities praised by skilful poets, born from the face of Brahma, able in doing good to others, excellent in the delights of good speech, beloved by the assembly of the Brahmans, profound as the sea, devoted to the faith of the feet of Śiva, with what esteem should those karnams be regarded!

Besides these were *Hirya Viṣṭarasa*, like the embodiment of the royal glory of Lakshmi Deva Daṇḍanātha: *Chandugi Deva Daṇḍanāyaka*, the embodiment of fierce might; the Desiya Daṇḍanāyaka *Chikka Viṣṭarasa*, the glory of the Vāji kula, purifier of the Bharadrāja-gotra, the beloved son of Itṭige Duggi Seṭṭi; *Kes'ava Deva*, the chief friend of the world, follower of the life of Rechanayya Daṇḍanāyaka, an abode of the science of war; *Kāvanayya Nāyaka*, like a son to the rāja Lakshmi of Sovanayya Daṇḍanāyaka; *Rechanayya Nāyaka*, glittering like the formidable bow in the hand of Kavanaya Daṇḍanāyaka.

While surrounded by all these ministers and royal attendants, the Indra of the wealth of the three worlds, like a cooling moon, was ruling the *Banavase* Twelve Thousand, with *Hayve*, *Sinialige*, *Yejedore* and other associated countries*, in the enjoyment of peace and wisdom, †—on the occasion of this great assembly, there was started a discourse on merit, describing the (king's) skilful policy and the glory of the city, as follows, by *Sāśāni Deva*, whose life was that of a muni, of high birth like Kapila, himself the glory of all beauty, considered as equal to Kesava, the son of Nachchi, his head marked by the lotus hands of the excellent muni Vāma Śaktiśa the Śiva seer, in greatness the noble Rama, the minister of the three puras,—who with great tact entering suddenly,—

* In firmness, of Meru,—in holy life, of Manu,—in providing a theme for the first chief poets, of Sarasvati,—the equal, the peer, the fac-simile‡; to good qualities a quarry; of that firmness the abiding place, of that character the abode, of that sweet theme the home; thus is this lord truly celebrated in the world'—said the minister *Sāśāni Deva*, with joy.

† For the glory of the city: the rākshasa Bali having dwelt in this kshetra, made gifts, and in the course of manyantaras been considered as Indra himself; *Balipura* is of such immense antiquity that it is beyond my power to praise it. Therefore here perform some work of merit.

Immediately saying 'Be it so' (*tad asti*), the *S'rimean Mahā Manjales'-vara*, with *Tādāha Deva*; *Erahavasa* § their brother-in-law; *Māli Setti*, pottaya swāmi of the royal city *Balipura*; pottaya swāmi *Meli Setti*; *Mūliga Dharmma Siva Deva*, āchāri of the Hiriya maṭha of the five maṭhas; *Rudra Śakti Deva*, āchāri of the Pancha Linga maṭha; *Jnāna Śakti Deva*, āchāri of the Tripurāntaka; with other citizens of the five maṭhas and the three puras; *Sāśāni Deva*, Sandore Herggade; his colleagues (*pratihasta*) *Chattana* and *Tippana*; the celebrated chiefs of . . . the sons of chiefs who subdued Konkana and took tribute from *Vijayāditya*, those who having given pleasure to *Hoyasa Vira Ballāḍa*, chief among the *Malapas*, had obtained from him respect and were revered by all. |

* *Banavase pannirēchēhāsirumman'antē praviśhavarappa Hayve Sāntalige Yejedore pravākhā des'arānu*.—Hayve is probably the same as Haya, North Canara; Yejedore, the region between the Tungā and Uthara rivers.

† *Sobha sathāhā vinodādin*. See note p. 2. ‡ *Tūlu pāsati manum*. § See p. 77.

|| *Kannanamaṭharanādājāmbāzē tēttirida jasadatti gandarum Konkayanama adikāsi Vijayādityanāl kappanama kalyā gāṇa māṭhavarum* | *Malapare* | *gāṇam Hoyasa Vira Ballāḍa Devange santōshanam māṭha manayeyam kalyā jassika rubayaram enisidar astum*.

This Vijayāditya was the grandson of the Vijayāditya mentioned p. 98, and son of Jayakesi the Kalamba king who married a Chalukya princess.—*Cf. J. B. Br. R. A. S. ix, 231.*

And besides these, the *Bananjya dharmas* (a sect)*, firm, of great prudence, granters of their desires to their dependents, of one word, faithful to the feet of Isvara, observers of the policy which raises the prosperity of countries at the right seasons, of good character, of great strength, of exalted merit, beloved by all people, all which is no flattery:—Among the auspicious *Ayyas*, thus in many ways praised, in *Dhullunki* and other *grāmas*, *nagaras*, *khoṣas*, *khavaraṣas*, *maḍambas*, *āraṇsmukhas*, *puras* and *paṭṭanas*; inhabitants of *Lāṣa*, *Gauṣa*, *Karṇāṣa*, *Bangāla*, *Kāśmīra* and other quarters and countries: the local heads who united the glory of both classes of the *Des'is*; *Manigāra Mahadevi Setṭi*, *Manigāra Mañi Setṭi*, *Manigāra Padma Setṭi*, *Manigāra Mānika Setṭi*, *Mari Setṭi* who had the feet of Śiva as his crest, *Sovi Setṭi*, *Holli Setṭi*, *Sāṅge Mūchi Setṭi*, making joyful all these meritorious ones among the merchants:—

May it be well.—In the 3rd year of Śrīmat Kalachurya Bhuja Bala Chakravarti Vira Nārāyaṇa Ahava Malla Deva, the year *Plava*, the month *Śravana*, the 13th day of the moon's decrease, . . . day, *sankramana*, *vyāti pāta*: all the property of *Bananjyas* of *Dalligāve* dying without sons, for the *mā'a* and sacred rites of *Gavares'vara Deva*; the property obtained from *Nagaras* dying without sons, to *Nagaras'vara Deva*; and in all the five *ma'has*, the three *puras* and the seven *brahmaparis*, in whichever unclaimed property accrues, to the god of that quarter †; these at the holy feet of *Gavares'vara Deva*, did *Kesinayya Donḍandaga*, with his karnams, *pradhīnas*, and *talāri*, pouring water, bestow, free from all imposts, to endure as long as sun, moon, stars and sky.

This gift let the *nāḍ arasaga'u*, the *adikāris*, the *nagaras*, the five *ma'has*, the three *puras*, and the *mumuri daṇḍaga'u* maintain.

This gift whose resumes will be guilty of the sin of murdering the king or destroying the institutions of the *nāḍ*.‡ Whoso maintains this gift will obtain the merit of presenting in *Varanasi* and *Kurukshetra* a thousand tawny cows, with *kolagas* decked with gold and precious stones, to a thousand Brahmins in the *vyāti pāta* during an eclipse of the sun.

* See No. 33, page 73.

† *Balijaganeya Bananjagaralliya aputrika nyitaka dhaven etam Śrīmat Gavares'vara Devare mā'ah dera kōṇṇyakkhe* | *Nagaradalliyaputrika dhanav appaṇa Nagaras'vara Devare* | *maḥṇa paṇṇa ma'ha nāḍun puras ā'um brahmapuriga'al elav allalliya vṛttanas anud allalliya Dēviga*.

‡ *P dharmavassan āṇḍāḍṇas alidassan arasāṅge rāja drāha* | *nāḍinge arasaga drāha* :

Whoso resumes it will incur the guilt of slaying with his own hand in Vārāṇśi and Kurukshetra a thousand cows and a thousand Brahmans. Whoso by violence takes away land presented by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. Poison is no poison, the property of the gods that is the real poison. For poison kills a single man, but the property of the gods (if usurped) kills sons and descendants.

56. Śīla Śāsana at Balagami, date A. D. 1054.

Size fl. 8 T' x fl. 2 T'.—*Haṭṭe Kannada Characters.*

	Bull.	Moon.	Wandi
Cow snaking only, in a mandapa.	Linga with Priest in a temple.		in a mandapa.

May the three persons (*tri puruṣa*), the lords (respectively) of Śrī (Lakṣmī), Vāṇī (Sarasvatī) and Girijā (Pārvatī), seated on Garuḍa (the kite), *hansa* (the swan) and *nṛśa* (the ox); dwelling in the ocean, in the lotus and on the mountain (Kailāsa); having the colour of the bee, of the red lotus, and of the moon: possessed of the qualities of *satva*, *rajas* and *tanu*s; having two, eight, and three eyes; *Govinda* (Viṣṇu), *Abhaya* (Brahma) and *S'ankara* (Śiva), ever protect us. Adored by *S'ambhu*, beauteous with the *chāmara*-like crescent moon kissing his lofty head, the original foundation-pillar of the city of the three worlds.

May it be well. While the victorious kingdom of the auspicious *Traḷōkya Malla Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme lord, first of monarchs, glory of the *Satyās'raya kula*, ornament of the *Chōlukyas*,* was continually increasing in prosperity, to endure as long as sun, moon, stars and sky:—

As mount Meru is a refuge to the gods so he to the learned, as Śiva the lord of Uma as Indra continually showering rain so bestowing gifts, as Ahiṣvara so able to support the burden of the world, as the moon surrounded with rays so with wisdom, as the ocean the birthplace of the beautiful Lakṣmī so he of prosperity: thus was the king *Ahava Malla* celebrated.

A lion to the elephant *Chōḷa*, a mighty wind to the heavy cloud *Kaḷinga*, a sun to the darkness *Pāṇchāḷa*, a wild-fire to the forest *Magadhā*, a thunder-bolt to the chain of mountains *Māḷava*, a Garuḍa to the serpent *Keraḷa*, a Ba-

* See note p. 14.

gabánala to the ocean the *Nepála* army, was king *Ahava Malla*. In unsullied fame, in wealth, in character, in courage, in victory, in great wars, in exalted qualities, who can say 'I am equal to *Ahava Malla*?' Can *Yayáti*, or *Bhagiratha*, or *Purakutsa*, or *Purúrava*, or *Dílípa*, or *Bharata*, or *Nala*, or *Nabusha*? Braves who did not do him obeisance, proud ones who did not fear him, kings who did not seek his protection, lords of the forest (*aṣaviśvararu*) who did not come to him begging, warriors fond of fighting whom he did not cast into Yama's power, those who invincible by all else did not hide their faces from him, chiefs of hill forts who did not descend from their strongholds and run away, those blinded with pride who did not tremble and quake; there were not,—such was the bravery of *Ahava Malla Deva*. The seven *Málava* who came against him, in a moment he sent to destruction; the seven *Konkara* and seven *Mala*, which united together, he terrified and made to obey him; *Chauḷika* (the Chola king) in the middle of the fight going into a hole

. . . died; the kings of all the islands gave tribute*; how great a warrior was this *Ahava Malla*.

May it be well.—*S'rinat Vadda Byavahári, Halikabbe Sovi Setti*, possessed of all titles: in the middle of the ancient city †, the royal city *Balligrámapatta*; in the s'aka year 976, the year *Jaya*, the month *Vaisákha*, the dark fortnight, the *akshaya tritiya* new moon day falling on Sunday; being moved to perform a work of merit, set up a *linga*, and giving it the name of *Abhinava Somesvara Deva*, in order to provide for the ablutions and offerings, the illuminations, and the food of the *śhátri* presented as a *taḷa vrítí*, two *matlas* of paddy land by the *katsavi* pole under the *Are-kere*, and within (above) that tank four *matlas* of paddy land with dry land.

The boundaries of that land: east, the land belonging to *Chandresvara Deva*; south, the stream running west from the southern sluice of the *Bedeaya-kere*; west, the bank of the *Are-kere*; north, the land belonging to *Chaturmukha Deva*. The boundaries of the two *matlas* of land under the *Are-kere*; east, the garden land of *Málasthána Deva*; south, the land belonging to *Pancha linga*; west, the land of *Bhagavati Devi*; north, the waste land of the tank.

(Moreover), under the bank of the northern sluice of that tank one flower garden; and the shops north of the high road running along the south side of that

* *Katavandim Málavaru āṣuvu weyala vijaya hegallitu sandirabba Konkara āṣuvu Mala yāṣuvu suji banakayalathavāṣināśāṅgaṅgaṇaḷoḷu Chauḷika nammi sattan abhila dūpaṇavipāśāḷa-gaṇḍigaḷu lappavum ittar.*

† *Andāi paṭṭaṇam.*

god, with the street behind the shops south of that high road—he gave, washing the feet of the *árádhyā*, *Paṭṭanada Málīgā*, *Jñāna Śiva Deva*, and pouring water, in the manner approved by all, with freedom from all imposts.

And that temple in course of time falling into disrepair; in the presence of *Paṭṭana Śāvi Mōḃi Seṭṭi*, *Kirtti Seṭṭi*, of all the *nāgaras* and the five *maṭhas*, (namely) *Málīgā Madhukēśvara Paṇḍita Deva*, *śchāri* of the *Hiriya maṭha* *Bheruṇḃhesvara*; *Sarībhesvara Paṇḍita Deva*, *śchāri* of the *Paṇḇa Linga*; *Jñāna Śakti Deva*, *śchāri* of *Tripurāntaka*:—all the *mammari daṇḍagala*, the various *deśi byavahāris* (or merchants of different countries), and *Mani-gāra Mahadeva Seṭṭi*, acknowledging this as a work of merit belonging to them, gave to that god the name of *Gavaresvara Deva* and repaired the temple.

Titles of the five hundred (who united in the work):—May it be well. Famous were they throughout the world as five hundred *vīra śāsana*; adorned with many acquired good qualities, as truth, purity, good conduct, character, morality, obedience, prudence; protectors of the *Vīra Baṇaṇḃi dharma*; conspicuous with the flag of the holy hill (*Kailāsa*); their breasts embraced by a *Lakṣmī* who causes their honour to excel; great in the earth through bravery; born in the *Ohandra vamsa*, the root of the *khandali* tree *Vāsudeva*; having obtained a boon from *Bhagavati*; possessed of thirty two honourable *maṭhas*, eighteen *paṭṭanas*, sixty four *yoga pīṭhas*, and *śśramas* in the four points of the compass*; the descendants of those called travellers over many countries (?)†; of the sect of *Brahma*, *Viṣṇu* and *Mahesvara*, of the *Krita*, *Treta*, *Dvāpara* and *Kali yugas*. The earth as their sack, the eight regents of the points of the compass as their load or destination, *Vāsuki* as their girth, the serpent race as their cords, the cow as their secret pocket

the invaluable produce of the soil the articles in their pack‡. Visiting—in the various countries of *Chera*, *Choḷa*, *Pāṇḍya*, *Malaya*, *Magadha*, *Kauśāla*, *Saurāṣṭra*, *Dharmashtra*, *Kurumbha*, *Kāmbhoja*, *Golla*, *Lāḷa*, *Bārvara*, *Pārāsa*, *Nepāḷa*, *Ekapāḍa*, *Lambakarna*, *Strirūḃya* and *Ghōḷimukhaḥ*—the *grāmas*, *nāgaras*, *kṛēḍas*, *kharvāḷas*, *maḍambas*, *paṭṭanas*, *dronāṇḃhas*, and *savvāḅanas*, with the cities of the elephants at the cardinal points; and by land and by water (*yāḷa mārgga jāla mārggadol*) penetrating into many regions (*khaṇḃa maṇḃa'an-*

* See No. 38.

† *Nāṇa deśa bhraṇḃāntakavāraṇḃga paṭṭiyam.*

‡ *Prithivīye hasambeyāḃge aśṭa lakṣaḃḷakara paṭṭāḃge Vāsuḃiye laḷasāḃge pḃhasi ku'angaḃe dīraṇḃḃi baḷḃaḃa vaḷvāsambeḃḃeḃḃi cakraṇḃa baḷḃaḃḃi kūraṇḃiye vāraṇḃvīḃḃeḃḃi hasambeyāḃ amāḃya vaṭṭaḃḃeḃḃi vaṭṭaḃḃeḃḃi.*

§ The last four names indicate countries whose inhabitants are respectively one-footed, long-eared, amazon, and tuskenail-footed!

gaḷam): with superior elephants, well bred horses, large sapphires, crystals, pearls, rubies, diamonds, lapis lazuli, onyx, topaz, carbuncles, coral, emeralds, *karṣṇātana*, and various such articles: cardamoms, cloves, red sandal, sandal, camphor, musk, kunkuma and other perfumes: which by selling wholesale, or by hawking about as pedlars, they completely fill the emperor's treasury of gold, his treasury of jewels and his treasury of silk cloths; and the balance they devote with affection to daily bestowing benefits on paṇḍits and munis distinguished for their knowledge of the *chatus-saṃyā* * and the *śāst dars'ana*; and the hundred thousand heavenly blessings these invoke, placing on their hands and bearing on their heads, counting them as Maḥādeva and their *ishṭa-deva*; enjoying in great comfort, merit, wealth, pleasure and property (the four objects of human desire). Supporters of the drivers of herds of asses and buffaloes (carriers), of the sixteen of the eight nāds (?), of *gavaregaḥ* (?), of *gātrigas*, *setṭis*, *setṭigattas*, *anḥakāras*, *bīras*, *bīravasīgas*, *gandhīgas*, *gīmanḍas*, and *gīmanḍa svāmis*. Thus powerful, bearing bows in their hands, having the elephant as a *bhəri* (kind of drum), *Bhəri* (a sect) as a *maddale* (a drum), white umbrellas as a canopy, the mighty ocean as a moat, Indra as the power of the hand, Varuna as the standard bearer, Kubera as the treasurer, the nine planets as a belt, Rāhu as the sheath, Ketu as the sword, the sun and moon as the backers, the 33 gods as the spectators; they drew forth the sword *ks'ama* (patience), and with it piercing the enemy named *krādha* (anger), they fought and conquered, these *bhāṭāri makkalu* (sons of warriors), possessed of the *ḍavaruga*, *para* and *nirghoṣhana*: five hundred lords of the auspicious Ayyāvaḷe, the best among their people, of unsullied fame, great in brilliant splendour, in truthfulness like Gāngeya, in comity like Duryodhana, in might like Bhīma Sena. Like the elephant, they pursue and kill; like the cow, they stand and kill; like the serpent, they kill with poison; like the lion, they spring and kill; wise as Brihaspati, fertile in expedients as Nārāyaṇa, perfect in disputes as Nārada rishi

The gods Māri (small-pox or any epidemic) they keep up the fear of, the coming Māri they face,† the pursuing tiger they excite, under the moving cart they place their feet, clay they go into and will not leave, of sand they make ropes, the thunderbolt they catch and exhibit, the sun and moon they draw down to the earth. Knowing the contents of the *Guḍḍa śāstra* (?), which directs the conversation of the three worlds, they converse about things great and small, such as the brow, the eyes and the four arms of Ivara's *bhaṇḍaru*, the loud

* Said to be four sects or schools:—*kempu*, *seuriga*, *marāḥ* and *māḷiga*.

† *Hāha māriya chhallaṇḍusserum baḥa māriyaniṇirggaḥ* wearua.

laughter of the Brahmans, and the overthrow of Bhagavati. Their merchandise, the spoil of all the points of the compass, lays hold of those who come to their shops and binds them as with a vow; they dance carrying the head of the enemy as a bunch of flowers and with the enemy's hand tied as a badge on a pole;

To the five hundred swāmis of the auspicious *Ayyāvoḥē*,^{*} thus possessed of all titles, making *sāshāṅga*, present offerings of food, O Setti! To the five hundred swāmis of *Ayyāvoḥē* present the *tāmbāla* in a tray, for this is auspicious.

May it be well.—The *dharmamāya* which the ever bountiful auspicious five hundred, Pattana Sāvi *Mohi Setti*, *Kirtti Setti*, and the chief *nagaras* under them, gave for the decoration and processions of Gavaresvara Deva, and for repairs of the temple:—

The shops of the *nagaras* ten *visa* each a year; the gold merchants ten *visa* each a year; the *sthala gavaregaḥu* one *paṣa* a year per sack; the *gavare* of other countries one *hāga* a year per sack; for camphor, musk, kun-kuma, sandal, pearls and all such articles sold by weight, two *hāsi* per *ponnu*; cloth merchants of the place and foreign cloth merchants two *hāsi* per *ponnu*; for black pepper, cinnamon seed, mustard, *sada* flower, bishop's weed, and coriander one *visa* per *pon*; for sugar, asafoetida, dry ginger, long pepper, cardamoms, green ginger, turmeric, and all fibres and roots sold by weight, one *visa* per *pon*.

The *Danḍanīyaka* managing the *bejjimāka* and *vaḍḍa vāvuḷa* † freed the *suṅka* on one load in ten loads; the merchants who load from the place and all merchants from abroad one *māna* per load; the forty families of flower-sellers, one garland for each basket; the thousand *tāmbūligas*, a thousand leaves for each family in Chaitra for the procession; the fifty families of oilmen one *sonḍige* for each mill, for the lights of the god.

The worthies (*mannega*) of the Jiddaḷige Seventy:—Ekkalarasa the chief, the nāḷ prabhu, Chitti Māra Kāla gāvunḍa, Sigga Bāva gāvunḍa, Sāgavadde Bāda gāvunḍa, Avali Jakka gāvunḍa, Haṁpa gāvunḍa, Hosu Valliyūr Sāvimeya, Sankara Bhaṭṭa, Kūdali Sānta gāvunḍa, Tottūr Royda gāvunḍa, and all the prabhu gāvunḍas gave for the god five *paṣa* a year for each village.

The worthies of the Nāgara Khanḍa Seventy: Sovi Deva the chief, Konavatti Prithivi Setti, Begūr Keta gāvunḍa, Māgunḍ Sanka gāvunḍa, Malavalli Keta gāvunḍa, Elamballi Keta gāvunḍa, Maḍalūr Kāla gāvunḍa, and all the prabhu gāvunḍas, gave for the god five *paṣa* a year for each village.

* See No. 36, p. 74

† See note p. 79.

The worthies of the Edenáḍi Seventy :—Sovarasa Praṇamarasa the chief, the mahájanagaḷu of Agrahára Elase, the mahájanagaḷu of Kuppagaḍe, Basamára Bira gávunḍa, Taramára Kola gávunḍa, Barige Jakka gávunḍa, Guḍuve Jaka gávunḍa, Veramára Billa gávunḍa, Tavaniddhi Dutṭa gávunḍa, Soramba Kalla gávunḍa, Kúdali Báka gávunḍa, all these prabhu gávunḍas gave five *paṣa* a year for each village.

The property of those who die without heirs among the *hégala gavaré* Bañanjigas of the *mammari danḍagaḷu* in the city and in the náḍ goes to the god.

The goldsmiths of the city gave one *paṣa* a year for each chafing dish ; the washermen of the city gave ten *viśa* each a year ; the basket makers of the city gave five *viśa* a year for each knife : the weavers gave five *viśa* a year for each *kúḷe* (? loom).

What person soever with affection maintains this gift, will obtain the fruit of the merit of bestowing at Kurukshetra, Gaya, Ganges, Varanás'i, and other holy bathing places, to a crore of Brahmans, versed in the vedas and s'ástras, lovers of vows, a crore of tawny cows about to become two-faced (*i. e.*, to calve), with humility, in the *puṇya tithi*. What doubt of this? Whoso complaining resumes this gift will incur the great guilt of wantonly killing those Brahmans and those tawny cows in those holy bathing places.

To the kings of my own race or the kings of any other race who with minds freed from sin shall faithfully maintain this my gift, to them do I with folded hands placed to my head do obeisance.

Merit is a common bridge for kings ; this from age to age deserves your support, O kings of the earth. Thus does Ramachandra beseech the kings who come after him.

Whoso by violence takes away land presented by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. Poison is no poison, the property of the gods that is the real poison. For poison kills a single man, but the property of the gods (if usurped) kills sons and descendants. The wild-fire though it consumes all the trees in the forest, spares their roots ; but . . . destroys both the *kula* and its root.

Mūliga Maḍhukesvara Pañḍita Deva, śchári of the Hiriya maṭha, and his son *Dharmma S'iva Deva*, presented in the streets of their Mūlasthána Deva :—in the west street, one house of ten hands (*kai*) to Manigára Mahadevi Setṭi ; in the south street, one house of ten hands to Manigára-Lakmi Setṭi ; in the manner approved by all, to endure as long as sun, moon, stars and sky. The auspicious Mahá Manigalesvara Ekkalarasa's Danḍanáyaka *Kámarasa* remitted for Gavaresvara Deva the *koḍavisa* on ten bullocks.

57. Virakal at Balagami, date A. D. 1282.

Size ft. 3 6' x ft. 2 0'.—Hale Kannaḍa Characters.

Sun.

Moon.

(Inscription here illegible.)

The hero
in the presence.Linga with a Priest
and a woman in a temple.Nandā, named
by an attendant.

(Inscription here illegible.)

The hero ascending to heaven in a car, attended by
celestial nymphs and a band of celestial musicians.

May it be well.—Entitled to the five great drums, lord of the city of
Dvādvāṭi, sun to the lotus the
Yādava kula, disgracer (*dis'āpasta*) of the
Hoyasa Rāja, establisher (*sīhāpandehāya*) of the *Telenga Rāja*, (was) the
 auspicious *Yādava Nārāyaṇa Bhūja Bala Praudha Pratāpa Chakravartī*
Rāmachandra Deva: In the 14th year from the commencement of whose
 reign, the year *Chitrabhānu* the 1st day of the moon's
 increase, Sunday
Balijirāṇa, the city of the *Vira Bāvanju* of various countries .

The hero under a canopy, and attended by standard bearers and men
 armed with spears and bows, in the act of stabbing his enemy, whom
 he has seized by the plume of his head dress: On the side of the latter
 are a horse and some men armed with swords and shields.

(Inscription here illegible.)

58. S'ila S'asana at Balagami, date A. D. 1102.

Size ft. 5 1' x ft. 4'.—Hale Kannaḍa Characters.

Sun.

Moon.

Nandi.

Linga with Priest
in a temple.Cow suck-
ling calf.

(The inscription is almost wholly illegible. Much of the first part
 consists of praises of *Gopatī Nāyaka*, an officer under *Govinda*
Rāja Dandanāyaka ruling the *Canarase Twelve Thousand*.)

. in the presence of *Govindarasa*, in the 27th year of *Chalukya*
Vikrama, the year *Chitrabhānu*, the month *Phālguna*, new moon day, Sunday,

the sankramaṇa and vyāti pāta : *Gopatī Nāyaka*, in order to provide for distribution of food, buying in the Balliya plain one *watta* (of land) according to the kachchava pole, and a house, presented them in the manner approved by all, for the purpose of providing food for twenty Brahmanas

Whoso maintains this gift will obtain the merit of presenting in Vārāṇasī, Kurukshetra, and Prayāga a thousand tawny cows decorated with precious stones to the Brahmanas. Whoso resumes it incurs the guilt of killing those tawny cows and those Brahmanas in those holy places. Whoso by violence takes away a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

59. Virakal at Balagami, date A. D. 1202.

Size ft. 4 8" x ft. 1 1'.—Hale Kannada Characters.

Sun.	Linga with Priest.	Moon.	Nandi.
Yādava	Nārāyaṇa	Bhuja	Bala Pratāpa Chakravarti
Vīra Ballāḍja Deva			ruling the kingdom in peace; at
that time,		of all worlds,	
adorned with all good qualities,		protector of the	Vīra Bananjan dharma,
supreme lord, a cage of adamant to those who seek his protection			
five hundred swāmis		son	
		the year Dandubhi, the month Ashādja,	

The hero being borne to heaven in a car
by celestial nymphs waving chameiras.

(Inscription here illegible.)

The hero armed with a bow and standing over a dead
body, encountering an enemy similarly armed. Each
attended by men armed with swords and shields.

quickly returning, killing, fighting and gaining the victory, entered the world
of gods *Sāleya Bonmeya* bore him from the field.

60. Śīla Śāsana at Balagami, date A. D. 1077.

Size ft. 9 × ft. 3.—*Hoja Kannada Characters.*

Sun.	Moon.
Elephant.	Cow standing on a temple.

May it be well.—May the command of Jinendra, praised as the universal protection, be pleasure-giving as the moon to the faithful; washed by the streams of the united brilliance from the crowns on the heads of gods and rākshasas, may it ever grant prosperity. May the doctrine of *Trailokya nātā*, the supreme profound *śyād vāda*, a token of unfailing success, the Jain doctrine prevail.

May it be well.—Protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyās'raga kula*, ornament of the *Chālukyas*,* was the auspicious *Tribhuvana Malla Deva*.

The *Chola* king he caused to shake, (his) great ones (*anigaru*) he took no count of; to the *Lāla* king he displayed the power of his arms, and overcoming him destroyed him: the feudatory kings of both emperors (*vāhaya chakresvara sāmanta bhūbhrit*), mounting his furious elephant, he tormented and took their kingdoms, and became the lord of the shining Lakshmi of the *Pāṇḍya* kingdom, (his) *Vikramāditya Deva*, praised by all. To *Dārādītha* (?) a great and dreadful fever; to *Chola* a cruel Yama; his feet revered by the crowns of the lines of the kings of *Saurāṣṭra*, *Anga*, *Kalinga*, *Vanga*, *Magadha*, *Andhra*, *Avanti*, *Panchāla*; the Chalukya regent elephant (*dig gaja*) sported in the forests and mountains on the shores of the eastern and the western oceans. As the form of Narasimha tore open the breast of the rākshasa king, . . . bore up Kailasa on his chest, . . . presented with joy the gold of the earth to Indra, subduing all the mightiest destroyed twenty-one times the kings of the earth,—even so, O *Vikramāditya*, is your enmity implacable! Saying, "Why share it with others? If I take it upon myself alone shall I be overcome with fatigue?"—from the back of the great tortoise, from the head of the lord of serpents, from the company of the elephants at the cardinal points, from the caves of the mountains (at the points of the compass), boldly lifting off the whole weight of the world, by his might he placed it securely in his arms, *Vikramāditya Deva*.

* See note p. 14.

When thus having freed the world from every enemy he was in his residence at *Togiri*, ruling the kingdom in peace and wisdom :—

The dweller at his lotus feet ; May it be well. Entitled to the five great drums, lord of great feudatories, a commander of great power, a terror to evil doers, a moon to the full waterlily the company of his relatives, a light to the Brahmanas, a benefactor to *Varasvati Devi*, adorned with good qualities, a Brahman in skill, a lion in courage, an aid to valour, a Garuda in devotion to his master, punisher of the evil, destroyer of the garden of lotuses his enemies, of modest aspect, fame his flag, great in emulation, a bee at the lotus feet of *Tribhuvana Malla Deva*, having these and other names and titles, was the auspicious *Dandamayika Barmana Deva*. *

A security to all the world by the might of his arms, causing great astonishment in the world by his power, the brightness of his terrible glory, his ability, his single word and his exalted fame, an ocean to the gems of all good qualities and happiness, was *Barmana Deva*. He himself an eye to all people, he their fate, a sun through whose brightness the shining of the stars his enemies was eclipsed, the darkness of evil was dispersed, and all the earth shone with exceeding glory, in order to confirm the dominion of the fame of *Vikramāditya* did he obtain power, *Barmana Deva*, of matchless might. The mountain was removed by *Hari*, by the *Daitya* the earth was confined in the womb of *Pātāla*, by the hurricane of wind at the destruction of the world the points of the compass were blown away :—laughing at these as having no stability, his real firmness despises them, *Barmana Devādhipa*.

While this abode of praise and fame, the auspicious *Mahā Senādhipati*, *Mahā pradhāna*, the *Dandamayika Barmana Devarasa*, enjoying (*anubhavisitām*) the *Vararasa* Twelve Thousand, the *Santaliga* Thousand, and the eighteen *agraharas*, punishing the evil and protecting the good, was in the royal city *Balipataka* :—

His god *Jinātha svāmi*, his own guru the great vrati *Guṇabhadra*, his mother *Jakkabbe*, his father *Soma*, his younger brother *Mehi*, his wife *Bhogabbe*, his father-in-law *Kali Deva* revered by the world, a nest of good qualities, a patron of the learned ; thus blameless in every relation, was *Singa*, distinguished for the collection of tribute and discourses on merit. Of modesty the limit, of merit the home, of virtue the birth place, of reverence the abode, of greatness the summit, to prudence, learning, liberality and patience a mine, thus praised by all the circle of the

* See No. 10, p. 14.

world, was the bee at the lotus feet of Jinapati, of great qualities, *Pratikanḥa Singa*. . . . on examination he is the perfect equal of the son of Śankara, of Sarasvatī and of Brahme, thus does all the world praise him, how excellent then is *Singa's* greatness of fame among the worthy. Pure was the son of Ganga (Ukishma), purer than the son of Ganga was the beloved son of Vāyu (Hanuman), purer than the son of Ganga or the son of Vāyu was Suka; but praised as surpassing in purity that son of the river, that king of the apes, and that Suka rishi, is *Pratikanḥet Singa*. As birds to a mango tree laden with fruit, as bees to a strong perfume, so to do the crowds of the learned flock to the Divāli festival of his bounty; and he causes them all so to rejoice that they extol it as imperishable and ever new, *Singa Raja*.

With great ardour did he learn the method of bestowing benefits, he learned how to invite the learned to him and to shew them respect, he learned to maintain the great praise of protecting his dependents, he learned to astonish all as the king among the worthiest, all these were the acquired qualities of *Pratikanḥa Singa*.

A sun to the sky of Jina dharma, a moon in raising the tide of the milk sea of Jina dharma, a bee at the lotus feet of Jinapati, these being his true qualities, *Pratikanḥa Singa* thus praised, originating a discourse on merit, said "You should present to the Śrīmat Permmāñi basadi (Jain temple) one bāja, obtaining it from Śrī Ballavarasa."*

On his thus making application to his governor, and the auspicious Dandāyaka Dharma Deva making known the whole matter to his own swāmī; Śrīmat Tribhuvana Malla Deva, in the 2nd year of Chalukya Vikrama, the year Pingala, the month Pūshya, the 7th day of the moon's increase, Sunday, it being the uttarāyana sankrānti parvā: in the royal city *Balligāve*, on the birthday of his son (*temma kumāra gāḍāṇḍa*), made the gift to the god of the Śrīmat Chalukya Ganga Permmāñi Jinālaya, to provide for the services, the worship, the anointing, the decoration, the food of the rishis, for repairs of the temple and the new work of the upper basadi.

Greatly conspicuous by the bright glory of his fame, and the lines of shining lotuses his worshippers, driving away the clouds of darkness evil deeds, brilliant as the three beautiful gems in the sky of the Jaināgama worthy of praise from all, a temple of all the qualities of fortune, was (the god) *Guna-bhadra Daiva*, the sun to the lotuses chief munis. A treasury of great penance,

* *Dharmas katha kathava prasangam pūjisi Śrīmat Permmāñi basadiḥ oḍḍi bājanam Śrī Ballavarasañi paṭala kṛpā eḍḍi tannāḍḍige ānagyaḥ geyyal.*

lord of the assembly of munis, distinguished for wisdom combined with merit, was the celebrated *Mahasena brati*. And famous was that vratis'a's disciple: in the extensive *s'abda s'āstra* he was like the world-renowned Pūjyapāda, in skill in *tarka s'āstra* he was like Akalanka Daiva, in poetical power like Sāmanta Bhadra, thus greatly was *Rāma Sena* the chief of the learned praised, as the king of the world.

To him, who had thus reached the furthest shore of the ocean of all science, devoted to the performance of supreme penance: to *Rāma Sena Pandita*, of the S'ri Mōla Sangha the Sena gana and Pogari gachchha, with pouring of water and all ceremonies, he gave Manevane oca (village), situated in the Jigḍajige 70, in the Banavase Twelve Thousand kampana.

This gift whose maintains, will derive the merit of presenting in Bānarāsī and Kurukshetra, to a thousand Brahmans, a thousand tawny cows and kola-gas decked with precious stones. Whoso resumes it will incur the guilty of slaying that number of Brahmans and that number of tawny cows in those holy places.

To the kings of my own race or the kings of any other race, who with minds freed from sin shall faithfully maintain this my gift, to them do I with folded hands placed to my head do obeisance.

Merit is a common bridge for kings. This from age to age deserves your support, O kings of the earth. Thus does Rāmachandra beseech the kings who come after him. Whoso by violence takes away a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. The earth has been enjoyed by Sagara and many other kings, whose empire was extensive in proportion to their (gifts of) land.

Chāvan-jamagya, of the hill of Gunabhadra Deva, wrote it. Great prosperity! Fortune!

61. Sila Sasana at Balagami, date about A. D. 1070.

Size ft. 4 3' × ft. 3 1'.—Hale Kannada Characters.

Cow.

LINGA

Mandi.

with Priest in a Temple,
surrounded with an elaborate scroll.

May he (Siva) who like the wild-fire in the forest drinks up the first of rivers (Ganges), its stream widened by the breeze from the waving chāmaras in the hands, laden with tinkling ornaments, of the celestial nymphs as they fan him; god of gods; worthy to be praised by the three worlds; the husband

of Gauri, grant our desire. May he who is as a thunderbolt to the mountains of trouble, who rejoices in the (movement of the) heads of his serpents, whose prowess is a source of joy, lord of heaven and all worlds, at the kalpa vriksha of whose feet is a place of rest from all care, the sight of whom is a joy to all people, who shines with the light of the moon, *Makes'a*, grant every desire. May the god who is conspicuous by the light upon his lotus feet from the rows of jewels in the crowns of the celestial inhabitants prostrate before him, adorned with long arms like shining serpents, protect us.

The auspicious *Chalukya* emperor, peerless in might, *Ta'laya*; a combination of all splendour, *Satyás'raya*; *Vikramāditya*, the home of bravery; *Jaya Singa*, excellent in wisdom, a treasury of surpassing ambition, kind to all; *Trailokya Malla*, encircling (as a garland) the fortune of the world—these having famous brought the *Chalukya* kingdom to renown.

That celebrated *Ahava Malla*, conqueror on the field of battle, lord of victory, lord of the sea-engirdled earth, a moon filled with the nectar of his good works, the source of fortune to the *Chalukya* kingdom, acquired great fame by the power of his own arms.

Trailokya Malla, (was such that) whoever refused him obeisance with folded hands, he went against them, O astonishment! in the greatness of his power, surrounding them, broke them, tossed them up, sacked them, dragged them violently along, beat them, slaughtered them, pierced them, cut them in two, plucked them up by the root, transported them, it is impossible to think of all the ways in which he destroyed his enemies.

Bhuvanaiika Malla, his son, with qualities worthy of praise from all the inhabitants of the world, a beloved ornament to the wife his father's kingdom, his crest the dust from the lotus feet of S'iva, of the highest fame, the whiteness of the nectar of his splendid features shone into all lands. The elephants of *Bhuvanaiika Malla* chased afar those who made war upon him, streams of blood flowed on all sides, so that wild animals came in groups to drink it; the enemy's elephants fell here and there exhausted, their heads staggering with giddiness; the enemy's army completely routed, fled panting away.

May it be well.—While the victorious kingdom of *Bhuvanaiika Malla Desa*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyás'raya kula*, ornament of the *Chalukyas**—was continually increasing in prosperity, to endure as long as sun, moon and stars.—

Serving with diligence the lotus feet of this great king was the Vishnu-

* See note p. 14.

like *S'ri Ganga*, who could overcome all difficulties, who had subdued hosts of enemies, whose lotus feet received the homage of all rival kings bearing his orders on their heads, the greatest hero in the world.

Like a sea of good fortune, chief of all the Brahmins, a conqueror by his might in every point of the compass, a head jewel to Brahmins and Kshatriyas, a king of kings was *Udayāditya*. Is there any equal to you in the field of battle? you destroyed all the kings of the earth who came against you.

(The *s'āsana* stops here and is evidently incomplete.)

62. *S'ila S'āsana* at Balagami, date A. D. 1138.

Size ft. 4 5' x ft. 1 7'.—*Uṣa Kannaḍa Characters.*

Mantr.

Uṣa
with Votary in a temple.

Cow suck-
ling calf.

Om. Adored be *S'amṛha*, beauteous with the *chāmara*-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

I am obedient to the words of *Dhrivēśvara* Guru, the disciple of *S'ri Vādi Rudra*, and (am) like the possessor of the *kalpa vriksha* to the ears of the wise.

Om. Praise to *S'iva*. May it be well. While the victorious kingdom of the illustrious *Bhuloka Maṭṭa Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyās'raya* kula, ornament of the *Chalūḷyas**—was continually increasing in prosperity, to endure as long as sun, moon and stars.—

The sculptors *Byāvaṇa* and *Rāvaṇa*, adorned with all good qualities, of great reputation among the good, brothers, perfect workmen. Their father was *Goḍa*, their mother named *Ballava*, their friends and relations were *Gauris'a Dāsas*, and they revered *Gautamārya*, worthy to be worshipped by munis, the śchāri of the *Koḍiya* maṭha, whose praise is in all the world.

These two, *Byāvaṇa* and *Rāvaṇa*, in order to clear an aspersion on their own race of the sculptors,† set up an image of the god *Kuśaves'vara*, and calling together *Meli Seṭṭi*, *Kirṭi Seṭṭi*, and others, with all the *nagara janangalu* and the five maṭhas, as well as their own house people, gave the temple of that *Kuśaves'vara* to the illustrious *Gandama Deva*, in the same manner as the god *Kedāres'vara*.

* See note p. 14.

† *Nija s'ilpi kuḷa kaḷaṅkamaṇi kuḷayadu.*

And that *Gautama Deva*, in the year *Siddhārti*, the month *Pushya*, the 13th day of the moon's increase, Sunday, the day of the sun's entering the northern signs—in presence of all the *Nagaras* and of the five *mathas*—pouring water, gave for the pleasure and daily service of the god, by the hand of *Narasimha*, 60 *kamma* of wet land from the eastern portion of the land in his possession. And *Mohi Seṭṭi* and *Kirtti Seṭṭi*, and the other *Nagara* people, experienced in all works of merit, gave in permanence the land rent of the house in which *Dyāvana* lived*, for the repairs of the temple of *Kusumesvara*. And fifty householders of the oil-makers gave to the eternal god one *solige* of oil for each mill. And all the (?) tailors gave one *paṇa* per house per annum, and one *paṇa* for every wedding among them, for a splendid car procession of the god in the month *Chaitra*. (*Some defaced*).

Whoso protects this gift as long as sun, moon, stars and sky endure, obtains the merit of presenting a thousand tawny cows to Brahmans at *Vārāṇasī*, *Gaya*, and *Kurukshetra*. Kings should from age to age support the bridge of merit, thus prays continually *Rāmachandra*. Whoso alienates any gift made by himself or by another will be born a worm in ordure for sixty thousand years. Of making a gift and continuing it, the continuing it is the best, for he who makes a gift obtains *svarga*, but he who continues it obtains final beatitude.

Praise to *Sīva*.

63. *Sīla Sāsana* at *Balagami*, date about A. D. 1080.

Size ft. 3 × ft. 1 4'.—*Half Kannaḍa Characters*.

Cow mark-
ing seal.

Linga with Priest.

Nandi.

Om. Praise. Adored be *S'ambha*, beauteous with the *chāmara*-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May it be well.—While the victorious kingdom of the illustrious *Tribhuvana Mailla Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyās'raya kula*, ornament of the *Chālukyas*†—was continually increasing in prosperity, to endure as long as sun, moon and stars.—

And the servant of his lotus feet, *Gundamarasa* entitled to the five great drums, chief of great tributaries, a master in the use of missile weapons,

* *Bhagavan vidda manya siddhāntam*.

† See note p. 14.

Mane Verggaḷe* Danjanāyaka, was ruling the Solcampāra agrahāra, the *vaḍḍa rāvaḷa*, *kaḷḷanka* and two *biḷḷaḷe* † within the Baṇavase rāj.—

Channamarasa of his family, subduer of fierce kings, entitled to the five great drums, chief of great tributaries, subduer of the rebellious, destroyer of difficulties, like the horse, fish and Rāma incarnations, lord over all kings, the source of ruin to his enemies, the fearful, the ready for war, and with many other names.—

Making obeisance to the god *Sārves'vara* of the village of *Bārah-kott*, filled with piety on beholding the divine Līnga, in order to provide for the ablutions and daily worship of that god, (ordered to be given).—From each large rent free betel garden in . . . one *paṇa* a month,—from the imposts in all the customs stations, two *paṇa*,—for each heap of fallen areca nuts, two areca nuts,—moreover for the annual festival the Paṭṭana S'āvi of the royal town Baḷḷigrāma, and all the other citizens gave five *paṇa*,—for the service on the days of the changes in the moon, one *paḷi* of raw husked rice from each shop for the puddings,—in the *Jiḷḷulige* Seventy one *paṇa*, . . . all the families of the betel sellers gave five *paṇa*, . . . the goldsmiths . . . five *ri* . . . †. Thus let it be.

As much as the foregoing is also to be given if any repairs are required to the temple of *Sārves'vara*.

The writing of *Kāvala Sena* is genuine (*a few words illegible*.)

* See No. 47, p. 108.

† See notes pp. 79, 80.

‡ *Pēṇṭṭhayeḷ tīngalige yeḷeṇa pēṇa māyavandakkam paṇa 1, savasta mukhata (thānānta-vaṇḍol) kaṇṭṭhāyanaṇa pāṇaḷu, baḷḷakar aḷḷeṇa pēṇṭṭe yeṇol aḷḷe, paṭṭam s'vi vājadhāni Baḷḷigrāma paṭṭana s'avi mēlālige savasta nāgarāṇa pāṇṭṭarukka kaṭṭa paṇa 5, aṇḍaṇḍaḷu pēṇa nīvēṇṭṭakke akkai ba 1, Jiḷḷulige eṇṭṭaṇḍu kaṭṭa kaṇṭṭhaṇṭṭa 1, pēṇṭṭhayeṇṭṭa antavā Baḷḷavaraṇa yeḷeṇa kaṇṭṭḷaḷu eḷḷam vōḷṭṭol kaṭṭa ri 5, pēṇṭṭha . . . sāmmanāṇa kaṭṭaru sōṇṇigera kaṭṭa vi 5, aḷḷaḷe . . . vi 5, kaṇṭṭaṇṭṭa . . .*

64. Virakal at Balagami, date A. D. 1207.

Size ft. 4 2' x ft. 2 1'.—Hale Kannaḍa Characters.

	Sun.		Moon.	
The hero in the present.		Linga with Priest.		Nandi.

May it be well.—In the 174th year of *Vira Ballāḍa Deva*, the year *Prabhava*, the month *Kārtika*, the 10th day of the moon's decrease, Monday.—*Simaya Maimappa Arasu*, lord of Balligrāma, with *Sodeva*, *Deva Sikura*, and *Sole*, though wounded by his enemies, dragged them into his town, killed many and went to heaven. May it be well.

The hero ascending to heaven in a car, attended by celestial nymphs, waving *chamaras*.

The hero with two attendants fighting in a gateway with several men armed with spears and shields.

65. Virakal at Balagami, date A. D. 1205.

Size ft. 5 2' x ft. 2 4'.—Hale Kannaḍa Characters.

	Sun.		Moon.	
The hero in the presence.		Linga with Priest.		Nandi.

May it be well.—In the 154th year of the Yādava emperor *Vira Ballāḍa Deva*, the year *Krodhana*, the month *Chaitra*, the 11th day of the moon's increase, Monday.—

May it be well.—While the great minister *Pannappa Arasu*, possessed of all titles, a minister of great renown, chief of all the officers, head of all the braves, wed like *Yugandha* to the goddess of victory, always attentive to his master's affairs, skilled in conciliating the commanders of the army, was ruling in peace and wisdom the nād belonging to Balligrāma, the royal city of the Banavase Twelve Thousand, punishing the evil and protecting the good.—

The ancient agrahara *Jambūru*.

The hero ascending to heaven in a car attended by celestial nymphs, some waving *chamaras*, and accompanied by celestial musicians playing on drums.

The commander with his sons and brothers fought against his enemies
(rest illegible)

The hero armed with sword and shield, attended by a horseman of rank, a trumpeter and footmen, fighting men armed some with bows some with swords and shields.

66. Virakal at Balagami, date unknown.

Size ft. 3 3' x ft. 1 6'.—*Haṣa Kannaḍa Characters.*The hero
in the presence.

Linga with Priest.

Nandi.

May it be well.—The great minister possessed of all titles,—*Piriyā* . . .
yāya Dandāyaka went against *Singā Deva* and fought.

The hero ascending to heaven in a car, attended by celestial nymphs
waving *chamaras*.

In the inner gate of Tripura, *Tippa* . . . *Deva* killed many and went
to heaven. The monument of his bravery[†].

Men armed with bows fighting with others armed with sword and shield.

67. Virakal at Balagami, date A. D. 1180.

Size ft. 5 7' ft. 2 5'.—*Haṣa Kannaḍa Characters.*The hero
in the presence.

Sun.

Linga with Priest.

Moon.

Nandi.

Om. Praise to Siva. May it be well.—In the reign of the *Ka'acharya*
emperor, *Abaya Malla Deva*, the year *Sārvari*, the month *Phālguna*, new
moon day, Monday. While the great minister *Kes'imaḡa Dandānāyaka*, chief
of the female apartments[‡], great . . . punishing the evil
and protecting the good in the Banavase Twelve Thousand, was carrying on
the government in the great royal city of *Dalligrāma* in peace and wisdom, one
day,

The hero ascending to heaven in a car attended by celestial nymphs waving
chamaras.

the punisher of those who . . . the head of great commanders,
his head placed at the feet of Siva, the great lord *Talāri Keta*
Malla Nāyaka and others, when many were going to the *Mājile* war[†], marching
so that all stooped down and cried out, in front of all killing many and carry-
ing out his master's orders, he went to the world of gods. On the day of his
disappearance§ his brother-in-law *Kālaya Nāyaka*, his son *Mahādeva Nāyaka*,
and *Padmavve Nāyakiti* erected this *vīra s'āsana*. Great good fortune. Pros-
perity.

A fight between men armed with spears and shields, one of them carrying a banner,
and men armed with bows and arrows. A figure in the centre begging for money.

* *A'ṭṭaṅa bīra gallu*.

† *S'rīmanṇa mahāpradhānam antakpura varḡaḡe mahāpāṇikhatṭam* (?). Cf. No. 47.

‡ *Māyilāya āṇṇerakṭṭe kōlavve ā ga'u*.

§ *Yadēratāraṇa kalarāṇa kōṇḍa sūyina kāryyāṇaṇa naḡaḡi sūva lōḷa pṇṇi-tanḍan āṇṇaḡe*
parakṣa dīna.

68. Śīla Śāsana at Balāgami, date A. D. 1103.

Size ft. 6 6' x ft. 2 3'.—*Haṭṭa Kṣemaṇa Characters.*

Sun.	Narasimha	Moon.
The Deceit.	destr. group Kṣemayakṣatpa.	Cow suck- ling calf.
(Fervent at top illegible.)		

May it be well.—*Vikramāditya* was a king whose navel was occupied by the goddess of Fortune, his feet were placed on the head of his enemies, he was praised by all people and of spotless fame. With a gentle smile as white as the body of his fame, which resembled in purity cards or the elephant's tusk, he had brought all the world under one umbrella, a crowning ornament to the lunar race. In strength of body, strength of shoulders, strength in wielding the sword, who in the world can excel you? Are there any kings in the earth so conspicuous when the bravest of the enemy are engaged amid the roar of battle?

May it be well.—While the victorious kingdom of the illustrious *Tribhuvana Malla*, a protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyās'raya kula*, ornament of the *Oṣadukyas*, was continually increasing in prosperity, to endure as long as sun, moon and stars—and while he was ruling in peace and wisdom in his residence of *Kaśmīra*.—

Resting at his feet as the bee upon the lotus, was *Anantopāla* Danjādis'a, endowed with titles of honour and virtue, who had exhibited his prowess among the brave enemies, was worshipped by the learned, an ocean to the gem of goodness, the purest of the pure, the ablest of the able.

May it be well.—While entitled to the five great drums, the Mahā manjales'vara, Lord over great feuntories, giver of their wishes to the learned, attentive to the good, purifier of the other family (into which he married), son of a superior mother, a fourth Ravanta, like Yama to his enemies, able to overcome impossibilities a new Narasiṃha, possessed of all titles—the great minister, Bīṣṇa Vergga's (chief of the kitchen!) Danjānāyaka *Anantapālārāsa* having received the Pāvāla (or Purvāla) Three Hundred, the Puligere Three, the Banavase Twelve Thousand, the seven and a half lakh *panḍya*, was governing them in peace and wisdom.†

* See n. b. p. 14

† *Śīlān māṭā prāṭh'nam. Uṣṇa vergga'e dand'na'yāka. Anantapālārāsa. Pāvāla māsā u. Pulige e māsā. Banavase p. n. n. e. ā'sarāna sapṭāśāśa lakṣya. panḍyāna. pāvāla sukla sa. kṣat'vīno. adau pratipāṭṭāna. ra.*

Through his favour, *Góvinda Rāja*, brilliant with all good qualities, obtained the government of the Twelve Thousand country of Vanavási.

With a navel greatly enlarged by the goddess of fortune, shining with a garland of good qualities, was *Góvinda*. Like Vishnu to the *rákshasas* his boasting enemies, like Bhairava his feet were worthy of reverence as those of a king, if seen in anger like S'iva when his central eye flames forth in the forehead, adorned with a snake-like crest, lotus ornaments in his ears, his arms shining with the spear, with a brilliant tusk in his mouth, he was fearful to behold in war. To *Kes'i Rāja*, distinguished in all learning, and his wife *Nílarbe*, was born *Dás'i Rāja*, beloved by all the earth, filled with all good qualities, a sun in the firmament of the *Parása* family. He was the father, and *Somámbika*, the abode of all virtues and good qualities, the mother of *Góvinda Rāja*.

While this *Góvinda Rāja*, the gem of all such good qualities, protector of the learned, enlightening the water-lily of the world with the moonlight of his spotless fame, Ranaranga Bhairava, like Vatsa Rāja to the river of poison, like the *kalavriksha* to the great poets, subduer of all fierce enemies, having received the Bannase Twelve Thousand, the *vaḍḍa vāruḍa*, and the *pannōya* dues of the fifty six (i. e. merchants) within the shadow of his umbrella (i. e. within his jurisdiction)* was protecting them in the enjoyment of peace and wisdom.

His minister for peace or war was *Is'varaya Náyaka*, whose descent was as follows.—

From Brahma was born *Vasishṭha*, a crowning ornament to the body of great munis, continually worshipped by all the people in the world, of perfectly spotless fame, of distinguished greatness, possessed of all the highest qualities, best of the Brahmans. From the family of the great muni *Vasishṭha* sprung the *Siriga* race, celebrated by all people, in which was born *Chatta*, an ocean of all good qualities, a grinding stone to the heap of sin. To *Chattarasa* thus reputed, and his famous wife *Nágāmbika* were born two sons, *Bābi Rāja* and *Basava*, praised of all people. From the devotion of these brothers to the god Virupāksha, of surpassing splendour grew up *Is'vara*, like a bee at the lotus feet of Is'vara (S'iva). Will all the works of merit in the sea-engirdled earth come up to the liberality of this worthy *Is'vara*, or all the meritorious equal him in greatness of mind?

As firm as the Maudara mountain, of unequalled capacities, a mango tree to the parrot of allied kings, of great generosity, the head of the Brahmans of

* *Bannase pannirichchidairannamam vaḍḍa vāruḍannamam chhatra chchidāyaya chappannam achchu pannāyavam paḍedu.*

Narigonda, fond of pleasure, a friend of good people. Such says all the world is *Is'vara*, the minister (*sandhi vighrahi*) of *Góvinda Rája*.

(Some unintelligible, parts being defaced.)

Resting like a bee at the lotus feet of *Govinda Rája* and possessing his favour, *Is'vara Náiyaka*, the minister for peace or war, adorned with all good qualities, protector of all the learned, a pleasant moon diffusing rays of mercy, with a banner of shining white,—in the 29th year of Chulukya Vikrama, the year Svabhānu, the month Pushya, the 10th day of the moon's decrease, Friday, the day of the sun's entering the northern signs,—with his heart bent on meritorious works, thinking on the saying that there is no friend like merit—for providing sandal, incense, lights, and food for the god *Narasimha*, and for repairing his temple on the bank of the *Peragatta* tank, in the northern quarter of *Balligáve*, the royal city of the *Banavase* Twelve Thousand, which shone like nose-jewel and head-ornaments to the land of *Kuntala*,—with the consent of the citizens of the royal city *Balligáve* and of the five *ma'has*, and the knowledge of the auspicious *Dan'anáyaka Govindarasa*,—*Nákanna*, the son of *Rudramayya*, the son of the poet *Bán'sa*, the owner of *Pakkaleyúru*, situated in the *hampana Jikúlige* Seventy, in the *Banavase* Twelve Thousand, having made over, free from all imposts, with every formality, with washing the feet and pouring of water, 50 *kāṣṭha* of paddy land according to the *kachchavi* pole, from his rent free estate in the land of that *Pakkale*—(*Is'vara náiyaka*) receiving, presented it.

And the boundaries of the land were defined as follows:—On the side of *Indra* (the east), the stones on which the *sísanas* are written. On the side of the sun's son (*Yama*, the south), the tank *Brindeya*. On the side of the lord of waters (*Varuna*, the west), the cultivation of the city *Balli*. On the side loved of *Kubéra* (the north), the *Yeleya* river. From these marks the land itself may be clearly made out.

Moreover the chief ministers of the *Yannavási* Twelve Thousand to give every year 1 *gadya(na)*, Brahman renters 1 *paga*, the royal servants 10 *visa*.

Whoso makes a gift becomes the lord of all wealth. Whoso despises and alienates it, incurs the guilt of murdering in the holy places of *Ganges*, *Gaya*, *Varanás'i*, and *Kurukshetra*,—cows, Brahmins, rishis and his own brothers: he will go through all the hells and descend to the lowest. Whoso resumes a gift made by himself or by another will be born a worm in ordure for sixty thousand years.

69. S'ila S'asana at Balagami, date A. D. 1075.

Size ft. 5' x ft. 1 10'—Hale Kanvaśa Characters.

Moon.	Narasimha	Sun.	Cow suck-
The Deceit.	destroying Hiranyakāśipu.		ling calf.

Praise to Narasimha, who taking the form of the man-lion slew the rākshasa Hiranyakāśipu.

The auspicious Chālukya emperor, peerless in might, Tailapa; a combination of all splendour, Satyās'raya; Vikramāditya, the home of bravery; Jaya Singha, excellent in wisdom, a treasury of surpassing ambition, kind to all; Trailokya Malla, encircling (as a garland) the fortune of the world—these being famous brought the Chālukya kingdom to renown. Bhuvanaiika Malla, his son, with qualities worthy of praise from all the inhabitants of the world, a beloved ornament to the wife his father's kingdom, his crest the dust from the lotus feet of S'iva, of the highest fame, the whiteness of the nectar of his splendid features shone into all lands.

May it be well.—While the victorious kingdom of Bhuvanaiika Malla Deva, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the Satyās'raya kula, ornament of the Chālukyas*, was continually increasing in prosperity, to endure as long as sun, moon, and stars.—

Resting at his lotus feet, shone the Vishnu-like Ganga, who had subdued his enemies, whose lotus feet were worshipped by other kings, who placed his commands upon the heads of hostile princes, the first hero in the world. A sea of great wealth, lord of the Brahmans, a great conqueror by the might of his hands, an ornament to Brahmans and Kshatriyas, king of kings, was Udeyāditya.

May it be well.—While praised by all people, born with all the privileges of Brahmans and Kshatriyas, favourite of earth and fortune, great king of kings, supreme ruler, lord of Kōḷāṭapura, chief of Nandagiri, having the ensign of a lusty elephant, having received a boon from Sōmās'vara, the Ganga Cupid, a Ganga of truth, an increaser of victory, a chintāmani to the desires of all people, a chief jewel in the crown of kings, S'rimad Ganga Perannānāḍi Bhuvanayika Vira, Udeyāditya Deva was governing the Banavase Twelve Thousand, the Sāntalige Thousand, the Mandali Thousand, and the eighteen agrahāras, punishing the evil and protecting the good,—having subdued the mon-

* See note p. 14.

archs of the neighbouring countries, *Chera, Choja, Pándya, Pallava*, and exacted tribute from them; having acquired all the land as far as the four oceans and accomplished the desire to be a great conqueror; being in the enjoyment of peace and wisdom, in the royal city of *Balligátre*,—Being desirous of performing a work of merit, and having informed his lord king *Bhuvanaika Malla*, of the same,—to provide for repairs to the temple of *Narasimha*, on the bank of the *Perguta* tank, in the royal city of *Balligátre* and for the daily service of the god, in the S'aka year 997, the year Rákshasa, the month Pushya, the first day of the moon's increase, Monday, at the moment of the sun's entering the northern sign,—gave up, washing the feet of *Pérma Nanda Bhajáráka* of that place, and pouring water,—one village *Kundevige*, in the *Magunda* Twelve of the *Banavase nád* *kampava*.

Whoso preserves this gift will derive the merit of presenting a thousand tawny cows in *Ganga, Gaya, Kurukshétra, Váranás'i* and *Prayága*, or of having a *kolaga* made, decorated with the five precious stones, for Brahmans versed in the *védas*. Poison is no poison, the property of the gods that is the real poison. For poison kills one man, but a gift to the gods (if alienated) kills a man with his son and descendants.

* *Svasti savantu bhuvanashyta, Brahma Kshatra virásvaya, s'ri prithvi val'abha, mahá vijádhirója, parame'svaram, Kojálpura vares'varam, Navatigiri nátham, wala gar'nara lanch-chhanam, Somas'vara latidha vara prasádam, Ganga Kusum agnyutam, nanniya Gangam, jayadutta rangam, s'hala jara chint'mani, mandalika waku'a chá'dhuapi, S'rinani Ganga Peruvodanadi Bhuvanayika Viran Uleyaditya Deva Banavase pannirekchhásirasa Sávatalige sásirannuvava Mandali sásirannuv padinanti agraháramuvava du'h'a nígraha eis'ish'a pratigálanadlin ástutun pratyanta vásigalappa Chera Choja Pándya Pallava prabhritigal ádu dá'sadhi kappannam koufu chatu váddhi paryyantanu nlanam nandolechi vijugisha vrittiganoppu kaychi sukha sanhatthá vinodadina rájadháni Balligátreyal árdhu.*

70. S'ila S'asana at Balagami, date A. D. 1071.

Size ft. 5 x ft. 2 3/4.—Hale Kanada Characters.

	Sun.	The Trimurti in a temple.	Moon.	Cow suck- ling calf.
Boar.	The Yogi Gunagalla *			

Supreme is the Boar form of the splendid Vishnu, which dispersed the waters of the ocean and supports the peaceful world upon its right tusk.

May it be well.—While the victorious kingdom of *Bhuvanaiika Malla Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satya's'raya kula*, ornament of the *Chalukyas* †, was continually increasing in prosperity, to endure as long as sun, moon, and stars—

Living at his lotus feet in *Banahapura*, entitled to the five great drums, chief of great tributaries, subduer of fierce enemies, lord of all the treasures in that place, like Nardiyana in his ability to carry out his master's behests, the refuge of the learned, clothed with the garment of prudence, possessed of all learning, with a mind purified by the praise of Hara, great in giving increase to the Chalukya kingdom, a lion of independence, like a bee at the lotus feet of *Bhuvanaiika Malla*, adorned with all virtues, was the great minister, senior councillor for peace and war, the *Mane Vergga's* *Man'anjaka Udayaditya*.

At whose request, *Bhuvanaiika Malla*, in the S'aka year 993, the year Viródhikrit, the month Pushya, the 1st day of the moon's increase, Monday, at the moment of the sun's entering the northern sign,—for the ablutions and daily worship of the god *Harihara'ditya* of the royal city of *Dia'ligidave*, and for repairing his temple, gave up, free of all burdens,—washing the feet of *Gunaga'lla Yogi*, a combined light of virtue, wisdom and peace, possessor of all the blessings arising from the sound *om*,—and pouring water—one village, Bidiringeri, situated in the Jig'fulige Seventy, in the Panavase Twelve Thousand.

Who so maintains this gift, that man shall have eternal joy. He who usurps it shall have eternal pain.

As a (sectarian) mark on the fair brow of heavenly felicity, renowned for the powers of the Advaita, shone the pure minded *Gunagalla*. As movable things spring from immovable and return again to immobility so was his mind fixed; perfect in Advaita lore, without any equal was *Gunagalla*. Enjoying unbounded happiness from the all-knowing, all-possessing, all-pervading Advaita; all things and the cause of all things was *Gunagalla*.

* An inscription over him as follows :—*Srinanila Gunaga'lla Divara ditya martti*.

† See note p. 14.

The moment you acquire the consciousness "I am knowledge" is it not to experience unbounded happiness? "Save myself naught is" of this knowledge was he the treasury, the summit of Advaita, *Gunagalla*.

Joyful, unadulterated, in the form of virtue and knowledge, without pride, a lover of the divine essence in all things and thus attached to all names was the Yogi *Gunagalla*. Enmity having broken out between desire which enters into the body and the six passions which seeking for increase abide there, they have left you; all mixed actions and self conceit you have burnt up by the roots—being thus distinguished can heavenly happiness fail you great muni *Gunagalla*?

Wedded to eternal happiness, without wish for family, having forsaken the pleasures of the senses, without desire, pure, wise and a lover of wisdom was the supremely happy *Gunagalla*. Having escaped from the seven troubles, and freed himself from ignorance and the influence of the passions, a great rishi was *Gunagalla*. Perfect in renouncing the world, looking with disgust on family, he desired a life of devoted piety, perfect peace and fortitude, and what he desired he has become, this *Gunagalla*.

In the east of Tumhigere in the celebrated Kogali náḍ in the west the abodes of Yoges'vara and Svayambhu, and in the famous city of Balipura he set up Yoges'vara, Hariharāditya, and the god called Vāsayaṇa, and built their temples,—this *Gunagalla*.* In the south country he built a tank, made many divisions of land to Brahmans in the celebrated Mutturu, and built the Sidda Tirtha,—all these in the knowledge of all people did *Gunagalla*.

He taught the tatva doctrine, and saying "Can you not give up your old ways? This is the way (of truth)" thus with great boldness taught *Gunagalla*. The great muni *Gunagalla* by grace has entered on that path, can any thing then be impossible to one who with unshaken faith at all times adheres to his lotus feet? Can the desires be unfulfilled of those who receiving this doctrine, free from desire, given to kindness, are the disciples of the prince of gurus? By deep meditation on tatva the impurity of the mind may be purged away, the light of the soul will always shine as clearly as a little lamp, the favour of the feet of the guru god, obtained with due reverence, is the only thing that will endure, therefore obtain it all disciples by your piety, then happiness and good fortune will come to all.

This was written by Pratikantḥa Kāma Rāja.

* Akkara || Eava Kogali náḍ oḷagaya Tumbigereya náḍaya sinayantōḷage masala maduvina paduvaya sine Yoges'varam Svayambhu nēḷaya jasada Balipura varadoḷ Yoges'varam Hariharādityam Vāsayaṇa eva peara devaram deulayangaḷam māḍisidar Gunagalla Bevar ||

71. Śīla Śāsana at Balagami, date A. D. 1035.

Size ft. 6 6' x ft. 3 3'.—*Has Kannada Characters.*

Door.	Sun.	Linga with Votary in a temple.	Moon.	Cow and ling oak.
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Praise to Śiva who manifests himself clearly as objects to the sense, benefactor of the earth, creator, preserver and destroyer of the world, soul of all things, who with anger destroyed Manmatha, lord of the three worlds.

Desiring to perform the world-astounding Rājāsūya sacrifice, in order to obtain the great wealth (necessary for it) . . . the son of the king-terrorer went forth with anger, and having levied contributions there, and completed it, the Pāṇjavas came to Balligūmve and the five set up the temple of the Five Lingas.*

May it be well.—The king *Jaya Simha Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyajaya kula*, ornament of the *Chāhubyas†*, the perfume of the jasmine, fearful to the armies of his enemies, a lion to the elephants his rival kings, male of males, a golden ornament to the male sex, like the fire which shall destroy the world to Chōla, full of desire to fight with the Chōla rāja, † a jewel in the garland of distinguished kings, to hostile kings a saw for their heads, a falcon (to strike them), a scorching sun (to burn them up), in brightness as the sun, in worship like Vishnu, to the ocean of kings a Badabānala, to the four-armed a thousand-armed, to the world of kings a Rudra, clothed with fame and learning, like Rāma in skill with the bow, possessed of the title *Jagadeka Malla* and all other titles—ruling in peace and wisdom in his residence at *Pottalake*—in the Śaka year 957, the year Yuva, the month Pushya, on the day of full moon, Sunday, the day of the sun's entering the northern signs, at the vyatipāta :—

To *Malla Kules'vara Paṇḍita*—who had reached the farthest shore of the ocean of logic and all the other sciences, like the original Rudra, a young lion in tearing open with his claws the forehead of the elephants his opponents, the spontaneous wild-fire to the forest of opposing disputants, a thunderbolt to the caves of false arguers, a Badabānala to the Buddha sea, a lightning bolt to the

* *Jagadeśacharyade Rājāsūya mahātem īyadāt mahārāṭhe pāva . ge mayā . . . nripādhisāna nripādhisāna pōgi vastugaḷa kappaman allē konḍu magarāḷaḍu Ppāḷavar Bālīgūmve vāḍi ayarum ayḷu lingama nūḍa sūḷapana māḷḷigār.*

† See note p. 14.

‡ Chōlōgra kaḷāṇḍam, Chōla dharmapālāḥam.

mountain of the professors of the *mīmāṃsā*, a saw in cutting down the great tree of sceptics, a Garuda in opposing the great serpents the professors of the *sāṅkhya* philosophy, an osprey in the tree of his stunned opponents, a three-eyed to the triple city of sin, a grinding stone to Mādhava Bhaṭṭa, destroyer of the self conceit of Jñānānanda, a fire such as shall destroy the world to Abhayachandra, a lion to the elephant his opponents, a sealer up of the mouths of the most eloquent speakers, the limit of the point of the compass of the science of ethics, loving to defend the professors of logic, like Brahma in supporting and establishing a proposition, like the throne of Sarasvatī in the assembly of the learned, like Vishnu in judgment, like Śiva in producing proof, like the flood of Ganges in his eloquence, an acknowledged master of commentators, a bee to the lotus of the excellent the device on the banner of great sanyāsis, a coat of mail to the pure, a noose for the necks of a dozen of pretended pandits, a terrible meteor in the sky of his rival Digambara, distinguished by the title of *Vāli Rātra Guṇa* :—

To provide for the repairs of the temple of the Five Lingas set up by the Pāṇdavas in the Kālāmukha Brahmachāri quarter of the royal city of *Balligāṇse* in the *Banarase* Twelve Thousand and for perfumes, incense, and daily service of the god, for food and clothing for the disciples and rishis, and for the relief of every kind of want ;—gave, free from all burdens, with every ceremony and pouring of water, in the fields belonging to *Māyāru*, 11 mattas according to the *kacchavi* pole, and also according to that pole 5 mattas in the garden land of the town, and under *Pergalla* 2 mattas,—altogether 18 mattas and under *Pergalla* a flower garden.

Whoso maintains this gift will secure the merit of presenting a thousand tawny cows to Brahmans at the holy bathing places of Vāranāsi, Kurukshetra, and Prayāga—and of presenting a kolaga decked with the five precious stones to Brahmans learned in the *vēdas*, or of presenting a double headed (*i. e.* parturient) cow to a thousand Brahmans. Whoso usurps this gift will incur the guilt of killing a thousand tawny cows and a thousand Brahmans at the holy bathing places of Vāranāsi, Kurukshetra, and Prayāga. Whoso by violence seizes the land presented either by himself or by another will certainly be born a worm in ordure for sixty thousand years. The earth has had Sāgara and many other kings whose empire was extensive in proportion to their gifts of land. The bridge of merit deserves your support O kings of the earth. Thus from age to age cries Rāmachandra to the kings who come after him. Poison is no poison. The property of the gods that is the real poison. For poison

kills one man, but a gift to the gods (if usurped) kills a man with his son and descendants.

The feet of S'iva are worthy of worship by all the world—the works of merit enjoined in the three vedas are a refuge to the different castes. Whoso acts contrary to either of these on his head will I put my foot.

May those who do not wish to maintain this public gift be totally ruined.

Here follows another s'āsana (date? A. D. 1058) the greater part of which has been defaced.

May it be well.—Born of a race worthy of praise from all kings, *Satyá*
 supreme ruler, lord of Kuvalālapura, chief of Nandagiri, having
 the ensign of a lusty elephant,
 a Ganga of truth, the Ganga Bhishma, the Ganga S'iva,*
 a head jewel in the diadem of great kings, the *Chālukya* (name defaced), in the
 year Vilambi, the month Pashya, the 10th day of the moon's decrease, Tues-
 day, at the moment of the sun's entering the northern signs, to the god of the
 Five Lingas set up by the Pāndavas, called *Umā Mahēśvara*.

(Some defaced)

a flower garden, and for a great car procession in the hot season, for perfumes,
 lights and daily service one matta.

(Rest defaced.)

72. S'īla S'āsana at Balagami, date A. D. 1019.

Size ft. 4'6" x ft. 2'.—*Half Kaverāja Characters.*

	Moan.		San.	
		Linga with Priest.		Cow suck- ling calf.
An attendant.				

May—the husband of *Lakshmi*, bearer of the chakra, whose vehicle is *Garuḍa*, having eyes like the lotus—the husband of *Pārvatī*, bearing the s'ūla, whose vehicle is *Basava*, having an extra eye—the husband of *Sarasvatī*, bearer of the pēs'a, who comes riding on the swan, having eight eyes—these three, worshipped by the three worlds, grant our desires.

* *Nānniya Gangan* | *Ganga Gāṅgeyam* | *Ganga sarīdānam*. See No. 69.

Jaya Singha. Málava seeks in vain an opportunity of lifting himself up, at a single one of his roars Chera fled afar, Chóla he drove into the sea, and when he attempted to come out cast him in again²; thus the splendour of his fame passed over as seven oceans and filled the regions beyond, his conquests of the eight points of the compass put to shame the regents of the points; who in the world could stand before this king *Jaya Singha*?

The dweller at his lotus feet, *Kundamarasa*, the son of *Irica Biddanga Deva*, entitled to the five great drums, Mahá Manjales'vara, the ruler of the chief city of Banavási, having obtained a boon from the favour of Chámunda, a lion to the elephants his enemies, like S'iva receiving the worship of good men, white with streaming benevolence as an elephant (with the moisture on his forehead,) first in the assembly, terrible as lusty elephants, a cage of adamant to any who took refuge with him, a driving hook to the elephants his enemies, like the sun to the darkness his enemies, a man as good as his word,† in war like Ráma, in honour like mount Méru, the sole champion of the world, clothed with wisdom and valour, the circle of his camp caused all the points of the compass to move, a grinding stone to his enemies, a diadem to the brow of all the petty kings, chief of all the umbrellas‡,—ruling with equal justice § the *Banavase* Twelve Thousand, the *Sántali* Thousand, and the *Hayas* Five Hundred, as far as the western ocean, was in the enjoyment of peace and wisdom in the city of *Balipura*;—in the s'aka year 941, the year Siddhárti, the month Pushya, the 2nd day of the moon's increase, Sunday, at the auspicious moment of the sun's entering the northern signs,—

Having repaired the temple of the god *Málasthána Nandikes'vara*, gave, washing the feet of *Málaga S'ivas'akti Panfita*, accomplished in all the kinds of devotion, *yama, niyama, áśana, pránáyāma, pratyáhāra, dhyāna, dhāraṇa, mauna, amush'hāna, japa, samādhi*, || —to provide for the daily service of the god and future repairs of the temple—

Near the land formerly belonging to the temple, in the corner of the plain in the lane south west of the city, a paddy field of 12 mattas according to the katanvi pole,—and the uncultivated ground south of the southern trench of the paddy field, one matia; its boundary mark, a ditch on the west,—and to the north of the northern trench of the paddy field, one matia of uncultivated ground; its boundaries, on the north, the northern waste weir of the Kari tank, on the east the well below the Balli field,—and in the plain near the land

* *Má'anna ánuana pulake gaffissá attaveyaññi Cheranava Chojannava samudraśālag aráśāśariddhāśana.*

† *Niśidante gaeja.* ‡ *Sattigana chaffan.* § *Udhaga sāmnyadi* || See Nos. 9 and 38.

Bali	a Brahman agrabāra
washing the feet of the teacher <i>Sasala</i> , and pouring	
water as approved by all people	
in the <i>Jīḍuḍige</i> Seventy	the gift of that
<i>Brahmanḍa Dakṣiṇagarasa</i>	washing the feet of
the teacher <i>Sasala</i> , &c.,	a rent free agrabāra.

Whoso maintains this gift will derive the merit of presenting all the holy agrabāras. In his house will Lakshmi (fortune) and Sarasvati (learning) dwell. Whoso revokes this gift incurs the guilt of killing a Brahman. His race will be destroyed. Merit is a bridge for all and under the care of kings, therefore protect and support it, thus does Rāmachandra from age to age beseech the kings that should be after him. Whoso revokes a gift presented by himself or by another will assuredly be born a worm in ordure for sixty thousand years.

(Some defaced.)

74. *S'ila Sāsana* at Balagami, date A. D. 1158.

Size ft. 7' 8" x ft. 4' 3"—*Hoja Kāmasa's Chemistry.*

Elephant
god,
S'm.
Bear.
VISHNU.
S'ival.
H'ec.
Cow suck-
ling calf.

Om. Praise to *Nārāyaṇa*. Supreme is the bear form of the resplendent *Viṣṇu*, which dispersed the waters of the ocean and bears up the peaceful world on the tip of his strong right tusk. May the three great rulers of the three worlds, *Brahma*, *S'iva* and *Viṣṇu*, grant us success.

May *Kes'ava* (*Viṣṇu*), the husband of *Lakshmi*, who by his might acquired the empire of *Bali*, who combines in himself all the glory of the ten incarnations, surrounded by the conch, the vajra and the lotus in his hands, being favorable to his worshipper *Kes'ava* the general of the army, grant him to live till the destruction of the world. On the summit of the waves of the milk sea he reposes on his extensive couch the serpent *Adimaha*. While thus the remover of sins was reposing in the sleep of yoga, his mind being directed to the creation of the world, as if his power had assumed a separate bodily form, from the lotus of his navel sprang in submission *Brahma*.

On surveying the circle of all the worlds created in order by *Brahma*, the most beautiful is the middle one (the earth)—in that world the most

pleasing region is the delightful *Janāṣu Dvīpa*—and in that dvīpa the most excellent is the *Dhārata* land—and in that land the *Kuntala* country the most worthy.

The sovereigns of this *Kuntala* country, the *Chakṛtṛya* race, were they not born from the full vessel in the shining left hand of *Brahma*, who sprung from the lotus navel of the resplendent *Vishnu*?*

Of that race the original (*prabhavaṃ*), king *Tallapa*, dispersing his enemies, secured the sovereignty, and exerting a power double that which his enemies obtained from the infernal regions, subdued the Rājās who had overrun the whole world, rescued it out of their hands, removed a great calamity and brought fame to the *Chakṛtṛya* race. After him, his son, the ever prosperous king *Satyāś'raya* ruled the land. And following after him, his younger brother's son ruled the land, the proud *Vikramārka*. After him reigned his younger brother, with fame as bright as the pleasant moon, emperor of all the lands surrounded by the seven oceans, the worthy *Aṅgaya*. Then that monarch's younger brother *Jaya Simha*, a destroyer of the lineage of hostile kings, a thunderbolt weapon to the mountain of the anxieties of the learned, the remover of the afflictions of the earth. *Ahava Malla*, the son of *Jaya Simha*, then ruled the lady earth, whose tresses are the groves of bonge trees, whose throat and neck are garlanded with the stems of young araca palms, whose bosoms are the swelling mountains. The next king was that ruler's son *Samśvara*, then his younger brother, king *Permananādi*. The son of this king (followed), *Bhuloka Malla*, praised in all the world. His son, *Jagadeka Malla* next obtained the land, who left *Mālava* without possessions, forced *Pal-lava* to hold the sprout, *Lā'a* to place his hands together on his forehead, increased the troubles of *Kalinga*, terrifying all with his fearful might. Then his younger brother, *Nīrmanādi Talla*, an abode of dignity, a lion in the destruction of the elephants the groups of his enemies, possessed of very great renown.

At that time was *Bijjala* king, who bore up the whole world with the strength of his might, whose sharp sword was as a serpent swallowing up the air of the breaths of his boasting enemies, making all wonder whence it came—from whom all the learned obtained great joy, of whom it might be said that the world was surrounded by the ears of his elephants.

The saying that heroes should possess the earth was then made good, for

* *Kan || Parame Hari nābhi kamaloṇṇarādāḥ janīyisā viṇṇa Caturāsyaṃ bhāsuratara saṃcetaraḥ pari gāḥṭa vāyisāṇḍalāḥ Chakṛtṛya kulaṃ ||*

as if the whole world were destined for the Chálukya race, from the southern ocean to the boundary of the north was the place of their encampment* . . .

What a wonder was this, that he caused elephants to fight like men and to feel affection for him, this *Bijjala Deva* famous for his strength. (*Some illegible*).

May it be well.—While the victorious kingdom of the powerful emperor *Tribhuvana Malla Bijjala Devarasa*, entitled to the five great drums, great king of kings, lord of the city of *Kálanjara*, having the flag of a golden ball, with the damaruga, túrya and nirghóshana (kinds of drum), a sun to the lotus of the *Kaśachurya* race, invincible hero, in honour as mount Meru, a light among great warriors, an elephant goad to the mighty, master of elephants, a cage of adamant to those who claimed his protection, in bravery like Ravana, to strange women like a brother, Malla of the Sanivára Siddagiri Durga, in war like Ráma, a lion to the elephant his enemies, having the title *Nissanka Malla* and many other titles †—was continually increasing in prosperity, to endure as long as sun, moon, and stars.—

Resting like a bee at the lotus feet of this king, was *Kes'i Rája Dandádisa*, raised to greatness from the thunderbolt weapon of Brahman virtue not falling upon him, a lord over many kings, a treasury of ever increasing power. The descent of this jewel of commanders was as follows:—

In the race of Brahma, having a perfect knowledge of the Parama Brahma, a joy to all the rishis, was born the celebrated Brahmáráhi, an ocean of virtue *Bharadvaja*. Among the many great Brahmans descended from him, there appeared *Bárunda Rája*, a treasury of all Brahman virtues, a procurer of immeasurable merit, of a fame which reached the tusks of the elephants supporting the corners of the earth, of high qualities praised by the learned, of undying glory. His wife was the jewel of women, known through all the world as *Muddi Akka*, a new Sarasvati in all learning, a permanent resting place of all good qualities.

To those two were born the following children—*Mérappaiya*, whose life was like that of Manu and the munis, *Váma Deva*, of a beauty and glory like that of Manmatha, *Bibi Rája*, a general praised of all people, of great prudence, the worthy *Kes'ara*, an abode of generosity, *Vishnu Deva*, a cause of prosperity to all the learned who sought his protection.

* Kan || *Busigalu riva bhojya vasundhari yenda vikramu ene dhareyam addhivadam ten. kalchige bhojya sine Chálukya kajakuv du embadu*. The saying referred to I am told is a popular prophecy still current, its fellows:—*Nandam Anandagar madige riva bhojya vasundhará*. Between the years Nanda and Ananda the world will become a hero's.

† See note p. 68.

On examination the junior of the (first) four yet their equal, and the senior of the last two, was *Kes'ava Rāja*, reported a mine of every good quality, of unspotted fame. His wife *Pampā Devi*, in beauty, greatness, devotion to her husband, and skill in every kind of work, put to shame (respectively) the goddesses *Rati*, *Pārvatī*, *Arundhati*, *Bhārati*, and shamed the wives of all other chieftains.

Their son, for whose daily distribution of charity the entire number of wise men was not sufficient, for whose devotion and pilgrimages all the goddesses and holy bathing places did not suffice, for whose circumambulations and penances all the temples of *Vishnu* and the other great gods were too few, for whose erection of chatras and watersheds the world was too small, for whose fame the space between the points of the compass was too confined, *Hārana-marasa*, obtained the worship of all the good and was a moon to the ocean of his race. His wife, who if well considered was equal in greatness to *Earth*, in wifely devotion to *Sita*, in fortune to *Lakshmi*, was *Durgā Dēvi*.

To those two, was born *Kes'ava Deva*, a treasury of power, whose virtuous life the *Krita yuga* made its excuse and came to an end, whose pointed speech the arrow of *Rāma* made excuse and turned aside, of the daylight of whose splendid fame moonlight made an excuse and vanished. "If I rest here henceforth engaged in supporting the earth, how shall I procure the fame of being a *Karma* (celebrated for liberality), or how obtain the name of a *Sudraka* for heroism, can I come short in this?" thus disputes the hand with the mind of *Kes'ava*, *Danjanātha*. "Combining and creating is *Brahma's* care doubtless, but the preservation of all things is it not mine?" thus said *Kes'ava* to himself—what a marvel was he in the world? To be of good birth is considered fortunate, or a man is fortunate who has gained distinction, but the term "fortunate man" has become a jest, and of little account is the fortunate man who shines forth as great in gifts, for the merest pauper who but wished for a sight of this personification of the highest benevolence rose up fortunate. How fortunate then was the land in which dwelt this *Danjanātha Kes'ava* with wisdom of such power.

At the mere threat of this mighty *Kes'a Rāja*, were brought into subjection *Sanka male*, on saying I want that land he gained *Sintāligē*, *Rachche Malla's* territory, *Gāvaṭṭeru*, *Mogala Nāḍu*, *Sirivāru*, and to the east of the *Vanavāsi* hill-fort took *Raṭe*, *Haive* and the famous *Gutti* height.*

* *Muniḍaḍe Kēsi Rāja prāṇasāvaram ājyege adḍavāṣṭu Sanka male, sanka Sintaḷige karavāḍaḍa uru enaḷaḷa Rachche Mallana nēle Gāvaṭṭer Munogala nāḍi Sirivār Vanavāsi dergga pāruva nāṣṣan irilla konda Raṭe Haive negaḷṭa G. 11 kettaḷaṇu.*

Manmatha seeing this immortal commander *Kes'ava's* superlatively beautiful form, divested himself of shape and in disgust remains disembodied; the lion beholding the power with which he subdued all, fled in anger to the depths of the forest; at the contemplation of his continually increasing greatness and splendour, the sun daily rises and falls in agitation. "*Karna* gave lands that were waste (say they), *S'ibi* gave a ship but in anger, *Dadichi* gave bones," but that people might not thus asperse him, *Kes'ava* used to give only gold pagodas (*longa'ane*). In war, by blows of the sword wielded by the powerful arm of the commander *Kes'ava*, all the hostile kings being exhausted, their wives full of affection gave up themselves to save their husbands' lives, and by this assembly of women was first brought into use the rule of sanctuary at snakes' holes.

As *Krishna* possessed two wives, *Lakshmi* the daughter of the sea, and *Satyabhama*,—and as *S'iva* had two wives, *Purvat* and *Ganga*,—so the all praised *Lakshmi Devi* and, shining with fortune, *Siri Devi* became wives to *Kes'ava* and obtained the praise of all the world.

His prime minister was famous, without a peer in the world, a prince of liberality, as the resplendent kalpa-vriksha in granting the desires of the learned, a pleasant moon to the lotus of his race, on whose lotus countenance the amorous bees of female eyes rested with delight, in every member a collection of perfect virtue, acquainted with all justice, a lion to the elephants his enemies, of the highest and keenest prowess. Speech without falsehood, liberality without hoping for return, conduct which never violated peace, kindness which never failed, such were the natural qualities of *Narasinga Ndyaka*.

And among his great men were—*Tikkarasa*, chief of the counsellors, a Brihaspati in discerning what was right to be done, rich in an ever increasing fame, promoter of the fortunes of his dependents. *Pratikasta*, who never withdrew his hand from liberality (a play on the name). *Kannamarasa*, whose unspotted fame was like the light of the moon and filled all the points of the compass with its brightness, celebrated in all the world. *Rechcharasa*, celebrated in all the world as pure in character, pure in descent, an abode of deeds of purity, master of the purest justice, filling all the points of the compass in succession with the pure splendour of his fame. *Chappi Raja* who shone in all the world as the good accountant among the royal chief accountants, performing all the duties of Brahmins, resting like a bee at the two lotus feet of Vishnu, of great ability in dealing with enemies and with the learned. *Udarasa*, a head jewel among the accountants, a chintamani to the assembly of the learned, a sun shining in the firmament of his race, of great renown in all the world, and virtuous in life. *Patarasa*, who had studied and

understood many plays and poems, whose lotus hand was praised by the bees of the minds of the learned, a draught of intoxicating delight to the best spirits of his race, a head accountant. *Mahadeva Náyaka*, an accountant, a bee at the lotus feet of *Kedāres'vara*, ever repeating the praises of *Siva*, whose life was like that of *Manu*. *Nāchi*, praised continually by strangers, having secured the light of *Lakshmi's* eyes. *Soma*, whose affection was towards good and able men among his subjects. *Govinda*, who held *Vishnu* continually in his unmoved breast. *Mārtāṇḍa*, the brightness of whose fame illumined the globe of the firmament of his race.

While associated with all these high officers and chief accountants of the royal presence, the Danjanáyaka *Kes'ava Deva*,—a chintamani in granting the desires of all those who claimed his protection, a head jewel to his race—was in the royal city of *Balipura*, punishing the evil and rewarding the good in the *Banavase* Twelve Thousand :—one day, when seated in the centre of a great assembly, surrounded by all the ministers, royal attendants and people of the city,—one who knew the most auspicious moments, and was acquainted with all works of merit—

He was descended from the great *Marichi*, who sprung from the mind of the lotus-born (*Brahma*), and whose son was *Kes'yapa*, in whose line was born the general of the army *Revana*. His son was the lord *Somanātha*, whose son was the great lord *Chaiti Rāja*, a protector of judgment. His wife was *Middakha*, and his son *Rechana*, ever desirous of obtaining merit.

Recharasa, commenced a discourse upon piety, which (discourse) was an enemy to sin, a breaker open of the mind, a stage for the highest *Lakshmi* to dance upon, a great wave from the boundless ocean of heavenly joy. His speech was as follows—

"This country has existed through many ages, and is known in all the world for the chatras, pleasure gardens, temples, groves of spreading trees, and water sheds provided by the great commanders who formerly ruled in it. This city of *Balipura* is the secure abode of merit. The god *Kes'ava* being established here would be a work of the greatest merit. If well considered, merit beyond what all holocausts, sacrifices, incantations and appointed acts of devotion can procure will be obtained by the setting up here of the image of the god *Kes'ava*. Moreover, therein may be obtained the prosperity arising from a gift of land, and of the crops and vegetation grown thereon, and of its continually increasing produce."

"Therefore may you (be pleased to) establish here a town, named *Kes'ava-pura* in honour of your majesty, and in it a temple to the god *Vīra Kes'ava*—then will you obtain in the present world pure fame, in the next state of existence the fullness of merit, and in the end supreme felicity."

When he thus spoke, expressing the very thoughts of the jewel of commanders, that crowning ornament of rulers, bearing these words in remembrance obtained in the southern quarter of *Balipura* a piece of land fertile to produce, all manner of fruit, a very extensive region as level as a mirror, from *Sarvesvara Paṇḍita*, the śchāri of the Five Lingas erected by the *Pāṇḍavas*, and from the Hergaḍḍe *Soyanna*, and from the senabhoḥa *Kannappa*, and all their connections, in presence of the setṭi, the nagaras, the five maṭhas and the three puras—pouring water—

And in that pleasant land, arranging and transforming to the utmost timber and stone, as if striving to add to all the variety of forms in which Brahma had created wood and stone, the great commander *Kes'ava*, shining with exceeding devotion, built for the god *Kes'ava* an abode filled with beauty and a joy to the sight. And on a large piece of land in front of that temple, this treasury of the benefits derived from clarity, in the fullness of his heart's pleasure, built a town and named it *Vīrakes'ava-pura*. Then the jewel of commanders, gave that town, filled with commodious houses, having cots in each chamber containing the softest beds, and for the sake of heaven donations of money attached, to the Brahmans, that it might bear fruit.

This done, that *Vīrakes'ava-pura* was everywhere praised as the indigenous place of growth for kalpa-vrikshas, as like svarga a place for the continual cultivation of all the vedas, a mine of purity and virtue, a place in which to acquire the most exalted merit—and was as a newly made anklet for the goddess earth, adorned with the nine jewels.

Then for the superintendence of the vrittis in that town—on investigation *Ekkalarasa* had acquired a great name in the world as a treasury of heroism, a treasury of valour, an overflowing treasury of pure renown for judgment, a treasury of liberality. This mine of all good qualities, a moon in raising the fortunes of the Ganga race,* *Ekkalarasa*,—his chief minister *Kāmaya*, and his minister for peace and war *Mahādeva*,—gaining the consent of all the chief authorities of the Jigḍḍige Nāḍ, having received from their hands, with pouring of water and all ceremony, the village of *Balvāsi* together with all the (taxes) *maṣṇaya*, *āya*, *dāya*, and *kirukūla* ;†

* See note p. 180.

† See note p. 77.

In the presence of the Patijāga Sāvi of the royal city Balipara, *Kīrtti Setṭi* and *Mēli Setṭi* and all the other *Nagaras* of *Dharma Sīsa Dēva*, āchāri of the five *maṭhas*, *Mūlīga Madhukes'vara Paṇḍita Deva*, āchāri of the *Hiriya maṭha* *Sri Jagadeka Malles'vara*; *Sarves'vara Paṇḍita Deva*, āchāri of the Five *Lingas*; *Jmīna S'akti Paṇḍita*, āchāri of *Tripurāntaka* of *Herggaḷe Soyimarasa*, of that place; *Vāma S'akti Paṇḍita*, āchāri of the *Koḷi maṭha* of *Herggaḷe Vennamarasa* of that place; and of the seven *Brahmapuris*—with the assent of the mahā pradhāna *Kasapaya Nāyaka*, a promoter of all works of merit—the mahā pradhāna *Kesinayya*, *Herggaḷe Daṇḍanāyaka* of the *Banavāsi Nād*,* accompanied by his accountants—in the *Saka* year 1080, the year *Bahudhānya*, the month *Puṣya*, the day of full moon, Monday, the day of the sun's entering the northern sign, at the *vyatipāta*, during an eclipse of the moon—for the worship of the god *Vīra Keśava* of the auspicious *Keśavapura*, for the repetition of the service, for the daily oblation and offering of food, for maintaining the perpetual lamp, for a splendid car procession and assembly or fair in the month *Chaitra*, and for any other fresh ceremonies,—gave in the manner approved by all—

To those of the *Brahmapuri* of *Keśavapura*, accomplished in all the holy actions—*yama*, *niyama*, *svādhyāya*, *dhyāna*, *dhīraṇa*, *maṣṇa*, *anusthāna*, *japa*, *samādhi*, † diligent in maintaining the perpetual sacred fire, and in serving *Brahmans*, *gurus* and gods; versed in the six *tarkas*, the *mīmāṃsa* and other sciences; faithful in performing the six religious acts—*yajana*, *yājana*, *adhyayana*, *adhyāpana*, *dāna* and *pratigraha*—having performed the *agnishtōma* and the seven other kinds of sacrifice; familiar with many *purāṇas*, and the *Itihāsa* connected with them, commentaries, poems, plays and many modes of skill; praised by learned poets in many languages, an authoritative debater, the enchantment of whose knowledge attracted to him the hearts of all the learned, whose speech was as if engraved on stone, whose fame shone like the rays of the sun, whose body was purified by the *avabhṛita* (a purifying ablution at the termination of a sacrifice) and the settled abode of all happiness,—namely to the god *Jagadeka Malles'vara* two shares (*virūḍi*)—to the god of the Five *Lingas* two shares—to the god *Keḍāra* two shares—to the *Brahmans* 36 shares—for the *pūjāri* one share—for the garland-seller one share—together 46 shares, in the village of *Belvaṇi*.

* *Saxastu dharmadāhāraṇam mādā pradhānam Kasapayya Nāyakan anukūṭatoyajam mahā pradhāna Banavāse nāḍa herggaḷe daṇḍanāyakan Kesiṇayyam.*

† See note p. 16.

And *Taḥṇa Devarasa*, possessed of all titles, mahā maṇḍaleśvara, a moon in ruining the fortunes of the Ganga race, * a promoter of all meritorious acts—his sister's husband *Yerabharasa*, and *Hadavā's Gangana*—rising up, in order to renew the gift of their father (*loppam*) *Yakkalarasa*, released that village from (the imposts) *mannega*, *dya*, *dāya*, *kīnika*, *kīrukula*,† and pouring water at the feet of the god *Kes'ava*, gave them up as a gift with enjoyment for three generations. And the great minister, *Kesimaya Dandaniyaka*, washing the feet of his priest (*tannādrādhyaṛappa*) the royal guru *Vāma Ś'akti Deva*, accomplished in all the holy actions—*yama*, *nigama*, *śāūhāya*, *dhyāna*, *dhārana*, *mauna*, *anusūlāna*, *japa*, *saṁādhi*‡—a lover of the learned, patron of the assemblies of skilful poets, spending his time in gifts of food, gifts of gold, gifts of virgins, gifts of cows, gifts of lands, gifts of encouragement, gifts of medicine, and other gifts; holding the unequalled vedas as a jewel, distinguished for his investigation of the sciences and idol rituals, born in the line of the rishi *Gautama*, a servant at the lotus feet of the god *Dakṣiṇa Kedāreśvara* of Balipura—and pouring water, gave to him the control (*āraykeyemam*) of that place as a Brahmapuri.

Besides which, *Heggade Sāvinarasa* gave for the *dya* from the *umbali* (or rent free) land of Belvaṇi a paddy field of one matta, according to the maragunji pole, and to the god *Kes'ava* a paddy field of one matta. After deducting for the *gauḍike* the Guru Deva and the Heggade will divide what remains among the mahājans (or Brahmins).

In this, each share of land (*vṛtti*) belongs to the occupant of the house to which it is attached, but the shares of houses unoccupied belong to the god. Among these *vṛttis*, the *bhaṭṭa-vṛtti* one, the *khaṇḍika-vṛtti* one, the *agnish-tōyi-vṛtti* one, and the *pūjāri* and *māligara-vṛtti*s—altogether five *vṛttis* will be granted and enjoyed. The boundaries of that town:—on the east the row of resting stones (for loads) near the basadi (Jain temple) of Hemmāji; on the south, the northern limit of the cultivated land belonging to Bhagavati; on the west, the land belonging to the Five Lingas; on the north, the land of the Hemmāji basadi—

(Furthermore) as a *tala vṛtti* for that god, obtaining it from Little Baligāmve, the village of the god Kedāra, with worship of the feet of that god, he presented for the daily service, for a splendid car procession in Chaitra, for the daily offering of food to the god, and for feeding daily five Brahmins from other parts, one matta of paddy land according to the kacchavi pole under

* *Ganga varasa vīrādhi varidhāna suddhāraṇam*.

† See note p. 77.

‡ See note p. 16.

the Narapati Sigara,—and for maintaining the perpetual lamp, one oil-mill in the city besides, to that god.

(Here follows another grant, made 21 years later.)

May it be well.—In the 3rd year of the Harachurja emperor, *Nissanka Malla Sankhara Deva*, the year *Vikāsi*, the month *Chaitra*, the day of full moon, Monday, the time of the equinox, at the *vyāti pāta*, during an eclipse of the moon—the mahā pradhāna senādhipati, the Banarase Nāga Herggaḍa Danjanāyaka *Kes'i Rāja*, who if considered was a treasury of fortune and wealth, as Yama's weapon of punishment in taking the lives of hostile kings, a casket for the jewels of good qualities, a sun to the lotus garden of poets and men of learning. The growing fame of the commander *Kes'ava* shines beyond the elephants at the points of the compass, and laughs at Indra's royal elephant.

This *Kes'i Rāja* Danjanāyaka—for the worship of the god *Kes'ava* which he had set up, repetition of the service, for the daily oblation, for maintaining the perpetual lamp, for the procession in *Chaitra* and the games and fair, for any fresh ceremonies, for a throne for the god, and for feeding twenty Brahmans from other parts, and for repairs of the temple—directed that the land left to the god *Somanātha* in *Banjanika* in the *Nāgara Khanḍa* Seventy, should be attached to both and used in common.

And in the presence of *Sauvātarasa*, mahā manjales'vara, lord of the *Gupta* race—of *Jayadevarasa*, worshipper of the feet of *Gargasa*, skilled in the management of armies, and his minister *Vāsudeva Nāyaka*, of the mahā manjales'vara, sun to the lotus of the *Kadamba* race, having the favour of *Jayanti Madhukes'vara*, having the title *Nigalanka Malla* and many others, *Toppadevarasa*, and his minister *Tikkaya*,—and surrounded by his retinue, his great tributary *Sanḍa Gauḍa*, and the chiefs of the *Nāgara Khanḍa* Seventy, at the feet of the god *Kes'ava*, receiving from their hands the *mannaya*, *āya*, *dāya*, *hirṇyula*, *kāṇika*,*—pouring water, presented them to the god *Kes'ava* and the god *Somanātha*—

(Some illegible.)

Whoso maintains this gift will secure the merit of presenting a thousand tawny cows in the holy bathing places of *Vārāṇasī*, *Kurukshetra*, and . . . and of presenting a kolaga adorned with gems to Brahmans learned in the four vedas. Whoso protects this gift as long as sun, moon, stars and sky endure, obtains the merit of presenting a thousand tawny cows to Brahmans at *Vārāṇasī*,

* See note p. 158.

Gaya, and Kurukshetra. Whoso alienates a gift made by himself or by another will be born a worm in ordure for sixty thousand years.

(Rest illegible.)

75. S'ila S'asana at Balagami, date A. D. 1202.

Size ft. 3 6' × ft. 2.—*Has Kasmaja Characters.*

Sword.	Sun.	Moan.
Cow stuck- ing calf.	Linga with Priest	Nandi.

Adored be S'ambhu, beauteous with the chamara-like crescent moon kissing his lofty crest, the original foundation-pillar of the city of the three worlds.

May it be well.—In the 11th year of the Yaddava emperor, possessed of all titles, *Vira Balla'sa Deva*—the year Dundabhi, the month Chaitra, the 13th day of the moon's increase, Monday,—*Bendi Seji* of *Hari Honnigunda* near the royal city of *Baligunda* gave on the south of the river-ford a paddy field of 10 karmas, for the daily oblation to the god *Pralames'vara* (P), and for repairs of the temple, washing the feet of *Bherun'es'vara*, priest of the five majhas, and of *Malliga Madhukes'vara*, priest of the old majha, and pouring water.

Whoso maintains this gift will derive the merit of presenting a thousand tawny cows, and of presenting a thousand Brahmins in Varanasi with kolagas adorned with jewels. Whoso usurps this gift will incur the guilt of slaying a thousand Brahmins and a thousand tawny cows in Varanasi. This gift let all kings and Brahmins carry into effect.

76. Virakal at Balagami, date unknown.

Size ft. 2 4' × ft. 1.—*Has Kasmaja Characters.*

Linga with Priest.	The hero in the procession.
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(The inscription on this stone is entirely illegible.)

The hero borne to heaven by celestial nymphs waving chamaras,

The hero with shield and broken sword.	Horseman riding over bodies, Nandi.
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77. S'ila S'asana at Balagami, date A. D. 1077.

Size ft. 6 x ft. 1 6',—Date Kannada Characters.

Linga with Priest.

Templ.

Adored by S'ambhu, beauteous with the chamara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

The great Chálukya emperor *Tailapa*, peerless in might; *Sátys'raya*, an abode of dazzling splendour; *Vikramāditya*, a combination of the most exalted bravery; *Jaya Singha*, a treasury of ambition to excel; *Tadokya Malla*, a collection of all the fortune in the world,—these being famous brought renown to the Chálukya kingdom.

(Some illegible.)

May it be well.—While the victorious kingdom of *Tribhuvana Malla Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satys'raya kula*, ornament of the *Chálukyas**—was continually increasing in prosperity, to endure as long as sun, moon, and stars—and he was ruling in peace and wisdom† in his residence of *Tagiri*.

The dweller at his lotus feet; May it be well.—Entitled to the five great drums, chief of great tributaries, subduer of fierce kings, a moon to the group of lotuses his brothers, patron of the assemblies of good men, a jewel in the cluster of good qualities, in liberality like king Nala, chief ruler in all the earth, like *Adisesha* upholding the world, like *Brahma* in skill, a lion in bravery, a jewel-mirror to the good, a protector of those who depend upon him, a punisher of the evil, a lusty elephant to the groups of creeping lotuses his enemies, of a mild countenance, fame his banner, great in ambition to excel, a bee at the lotus feet of the illustrious *Tribhuvana Malla Deva*, invested with titles and degrees of all kinds, the mahá senádhipati, mahá pradhána Dandanáyaka *Varuna Devarasa*;

In the 2nd year of Chálukya *Vikrama*, the year *Pingala*, the month *Mágha*, the day of full moon, Monday, at the auspicious moment of the moon's eclipse—for the ablation and daily offering to the god *Malikarjuna* which *Pájári Linganna* of the royal city of *Balligámve* had set up—and for digging a tank and for a chatra—gave, with pouring of water and every ceremony, one village *Háraviru*, situated in the *Jiddulige* Seventy.

* See note p. 14.

† See note p. 2.

This gift is a gift from all the heads of the garland-sellers, they in particular will maintain and carry into effect the gift.

Whoso maintains this gift will derive the merit of presenting a thousand tawny cows in Prayāga, Vārāṇasī, Agritirītha, or Kurukshetra, and of presenting koilagas made of gold and silver to a thousand Brahmans versed in the four vedas, washing their feet. Whoso usurps this gift incurs the guilt of slaying a thousand tawny cows, and a thousand Brahmans versed in the four vedas, in the holy bathing places of Ganga, Gaya, Vārāṇasī, and Kurukshetra. Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. The bridge of merit deserves your support, O kings of the earth. Thus from age to age cries Rāmachandra to the kings who come after him.

Maylagya, washing the feet of Pavitra Rāja Paṇḍita, and pouring water, set up this s'āsana.

78. S'ila S'asana at Balagami, date A. D. 1071.

Size ft. 4' 9" x ft. 2—Has Karnaḍa Characters.

Engn. with Priest.

Adored be S'aṃbhu, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May it be well.—While the victorious kingdom of *Bhuvanaiḥka Malla Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyās'raya kula*, ornament of the *Chālukyas* *—was continually increasing in prosperity, to endure as long as sun, moon, and stars—

Living at his lotus feet in his residence of *Baṅḥapura*, entitled to the five great drums, chief of great tributaries, subdner of the fiercest opponents, lord of all the treasures in that place†, like the son of Yugaadha in carrying out his master's orders, a refuge to the wise, clothed with judgment and wisdom, possessed of all learning, great in prowess, able in war, a bee at the lotus feet of Bhuvanaiḥka Malla Deva, a combination of all good qualities, was the great minister, senior councillor for peace and war, Mane Verggaḍe Danḍanāyaka *Udayāditya*.

Completely defeating the Mālava king who had raised his enmity, and all those who had secretly conspired against the throne and against the guru, and

* See note p. 14.

† *A' sthāna vastu nāyaka.*

seizing their property and women laden with jewels he handed them over to his emperor—thus by his judgment and his mighty prowess he was renowned as the subjecter of the three worlds—this *Udayāditya* *Danjadhinātha*. His mind unstained by fear, his speech quite free from pride, his body full of radiance, a treasury of all wealth, his conduct without any admixture of evil—thus reputed, what a fame was his, this chief jewel of commanders, *Udayāditya*.

Who placed themselves under his protection had nothing to fear from men, who accepted his support had nothing to fear from poverty, who turned to attack him in war surrendered their lives—if considered, how great was he in might and fame, the commander *Udayāditya*. He subdued Male secure of victory, like Vishnu himself in the attributes of might, an ornament to the face of those who answer wisely, *Udega Danjadhis'am*.

At the request of *Udayāditya* the mighty hero, thus entitled to all honors and praise—the king *Bhuvananka Malla Deva* and all his ministers, in the Saka year 993, the year *Virōdhakrit*, the month *Pu-hya*, the 1st day of the moon's increase, Monday, at the auspicious moment of the sun's entering the northern signs,—for the bathing and daily offering to the god *Māhādevadevāra* of the royal city of *Balligāwa*, for repairs of the temple, for any fresh ceremonies, for the food of the ascetics who resort to it—gave, washing the feet of the owner of the place* *Somesvara Pañḍita*, the disciple of *Chandra Bhābhana Pañḍita*, accomplished in all the holy acts, *yama*, *niyama*, *svādhyāya*, *dhyāna*, *dāna*, *mauna*, *amishāhāna*, *japa*, *sandādhī*†—and pouring water—one village, *Hanga*, in the *Nāgari* *Khaṇḍa* Seventy; and of the paddy land of the royal city of *Valligāwa*, 4 mattas—free of every burden.

Whoso maintains this gift derives the merit of presenting 12,000 double-faced cows in the holy bathing places of *Vārāṇasī*, *Kurukshetra*, *Prayāga*. Whoso usurps this gift incurs the guilt of slaying 12,000 cows and Brahmans learned in the four *vēdas* in the holy bathing places of *Vārāṇasī*, *Kurukshetra*, *Prayāga*, and of the five great sins. Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. The earth has had *Sagara* and many other kings; according to their (gifts of) land so was their reward. The bridge of merit deserves your support O kings of the earth. Thus from age to age cries *Rāmachandra* to the kings who come after him. Poison is no poison. The property of the gods that is the real poison. For poison kills one man, but a gift to the gods (if usurped) kills a man with his son and descendants.

* *Alliṅga sthāna pātī*.

† See note p. 16.

79. Virakal at Balagami, date A. D. 1079.

Size ft. 5 3' x ft. 8 4'.—Hafe Kannaja Characters.

The hero
in the presence.

Linga with Priest.

Nandi.

May it be well.—While the victorious kingdom of *Tribhuvana Malla Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyas'raya Kula*, ornament of the *Chalukyas**—was continually increasing in prosperity, to endure as long as sun moon and stars—

When the dweller at his lotus feet—May it be well—in the 4th year of Chālukya Vikrama, the year Siddhārti, the month Śrāvana, the 5th—by order of the Piriya.

The hero being borne to heaven by celestial nymphs, some waving chambered.

Dandāyaka Anantapālayya, the Dandāyaka Govindarasa was ruling the Banavase Twelve Thousand—

By the Dandāyaka Govindarasa's order, the cows (*suru*) of Balligave being seized, the watchman *Kantiya Reva Nāyaka*

The hero armed with sword and shield killing another similarly armed, and driving off a herd of cattle. The herdsmen in terror turning to escape.

killing several Malaharu, and returning the cows, attained to the world of gods. Who wins in war gains spoil, who falls enjoys the celestial nymphs. What fear then of death in war?

80. Sila Śāsana at Balagami, date about A. D. 1090.

Size ft. 7 3' x ft. 2 8'.—Hafe Kannaja Characters.

Boar.

Linga with Priest.
The whole in a temple.Cow each-
ing calf.

(The most important part of this śāsana is quite illegible.)

Adored be *Sambhu*, beautiful with the cōsmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. Om. Praise—Praise to Śiva and Gaṇapati.

While the auspicious *Jagadeka Malla Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs,

* See note p. 14.

glory of the *Satyás'raya kula*, ornament of the *Chalukyas**, the perfume of the jasmine, a lion to the elephants his rival kings, male of males, a golden ornament of the male sex, a world destroying fire to the fiercest kings, a kalpa-viṭaka to the learned, was ruling in peace and wisdom † in his residence of . . . *Uṣa-kera*

(*Misc. illegible*).

. . . the time of the sun's the northern signs—
 . . . accomplished in all the holy exercises, *yama, niyama, sādhyāgā,*
dhāraṇa, mēdha, āraṇhika, japa, sav. dī ‡
 for incense and daily service of the god, and for food and clothing to the richis
 resorting there
 under the Bende tank 12 maṭhas according to the kachavi pole—
 2 maṭhas

Whoso maintains this gift will secure the merit of presenting a thousand tawny cows to Brahmans at the holy bathing places of Vārāṇasī, Kurukshetra and Prayāga—and of presenting a kalaga decked with the five precious stones to Brahmans learned in the *vēdas*.

Whoso usurps this gift will incur the guilt of killing a thousand tawny cows and a thousand Brahmans at the holy bathing places of Vārāṇasī, Kurukshetra, and Prayāga. Whoso by violence seizes the land presented either by himself or by another will certainly be born a worm in ordure for sixty thousand years. The earth has had Sagarā and many other kings; according to their (gifts of) land so was their reward. The bridge of merit deserves your support O kings of the earth. Thus from age to age cries Rāmacandra to the kings who come after him. Poison is no poison. The property of the gods that is the real poison. For poison kills one man, but a gift to the gods (if usurped) kills a man with his son and descendants.

Let none revoke this public gift. Who does so will be cursed in the world to come, incur the guilt of killing Brahmans and cows in Vārāṇasī and go to the hell Ajaraja.

(*Some illegible*.)

* See note p. 14.

† See note p. 2.

‡ See note p. 13.

81. Virakal at Balagami, date A. D. 1286.

Size ft. 6 8" x ft. 2 9".—Haje Kavana's Characters.

(The greater part of the inscription illegible.)

	Moon.	Sun.	
Crocodile?			Crocodile?
.	.	.	son of Velambika
.	.	.	in the year Pingala, the month Śrāvana, the 5th day
of the moon's increase	.	.	.
The hero and his wife	Lings	Nandi seated	
in the : removed.	with 2 Priest on each side	by an attendant.	
An attendant.	in a temple.		

In the 16th year from the beginning of the reign of the mighty emperor *Nṛpaśaṅkara*, king of kings, a Vishnu among other monarchs, of great prowess—the year Vyaya

The hero and his wife according to legend in a city, attended by celestial nymphs with chamberlains, and celestial musicians playing on drums. A male attendant holding on by the flagstaff at the top of the car, a female attendant seated below the heroine.

Nṛpaśaṅkara and his life's lamp (*prāṇa ś'akī*) *Donnadyi*,
 who through devotion to her husband went out with him to the battle,
 in the fight they obtained heaven

The hero, with insignia of rank, and armed with sword and shield, fighting against men similarly armed. His wife in a graceful attitude eagerly watching the fight, guarded by a spearman. On the left a horseman galloping on to the field. On the right a single combat between two men armed with javelins, one bearing on his shield the device of a lion, and the other that of a bear.

Six female figures around a fire (?) gazing at the hero with uplifted hands as in astonishment.

82. Virakal at Balagami, date A. D. 1284.

Size ft. 5 9' x ft. 2 1'.—*Hafe Kannaḍa Characters.*

May it be well.—From the beginning of the victorious reign of the Yada-
va emperor *Vira Rāmachandra*,

The hero
in the presence.

Liṅga
with a Priest on each side.

Nandi.

the 14th year, the year Tārana, the month Chaitra, the 3rd day of the moon's
increase, Sunday.—May it be well.—Bhayaṇa Narasaya of the Vira Banauja
dharma, leading the army of Balligīva

Celestial musicians.

against Siddhiyara Kuppaya, and surrounding him, *Viramaya Deva*, destroying
soldier upon soldier, cutting them down, hacking them in two, raging about and
striking off many heads, went to heaven.

The hero ascending to heaven in a car, celestial
nymphs with chamara holding on by rings.

The hero, with insignia of rank, erecting hand to hand with a man
holding a spear. Attendants on each side, etc on horseback.

83. Virakal at Balagami, date about A. D. 1160.

Size ft. 4 6' x ft. 2.—*Hafe Kannaḍa Characters.*

The hero
in the presence.

Sun.

Liṅga with Priest.

Moon.

Nandi.

May it be well.—While the powerful emperor *Bijaya Devarasa* was
ruling in peace and wisdom*—

When by order of Padmarasa Danjanāyaka of the Banavase Nāḍ,—the
cart (*banḍi*) of Vāma Ś'akti Deva, worshipper of the feet of (the god) Dak-
shina Kedāra Deva, having been seized, *Bāchaya Nāyaka*, the watchman of
Konsavalli, fighting, went to heaven; on which his son-in-law

The hero ascending to heaven with a triumphal sword-
dance, attended by celestial nymphs with chamara,

Bāchayaka, setting up a stone, raised a lamentation for the hero.

The hero armed with javelin and shield contending
with a great number similarly armed, one turning to
load a jingal. A man of rank behind on horseback,
with armed attendants.

* See note p. 2.

84. S'ila S'asana at Balagami, Date A. D. 1096.

Sits ft. 4' x ft. 2' 8'.—Has Kaumārī Characters.

Sun.		Moon.	
Nandi.	Linga with Priest in a temple.		Cow wash- ing cult.

Adored by S'ambhu, beautiful with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

While the victorious kingdom of *Triluvana Malla*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Sat'is'raya kula*, ornament of the *Chalukyas* *—was continually increasing in prosperity, to endure as long as sun, moon, and stars; and he was ruling in peace and wisdom†.—

Among the Chalukyas the senior (*piriyam*) was king *Tailapa*; after him the promoter of valour, king *Trishakya Malla*; then followed *Vikramāditya Dora*, a beloved monarch, superior to them in skill, in bravery, in great expeditions, in liberality, in his body of god-like brightness, and in fame.

Taking *Triluvana Malla* as his master was the chāmara *Kālidāsa*, a terror to the fiercest enemies, ruler of all the world, filled with fame, bearing Siva on his head, full of wrath towards his enemies. Confronting in battle the Lōja king, the Magadha, Nepāla, Pānchāla and Pāṇḍya kings, he took from them their fame, and when they brought an immense number of elephants, women and horses, and sought the help of that Chālukya emperor, this terror of his enemies, *Kālidāsa*, obtained the merit.

This lord's uncle (father's younger brother) was the commander *Sarva Dora*, acquainted with joys surpassing those of Indra, and always devoted to pleasure. Thus was that illustrious *Sarva Dora* a pleasure to the hearts of good men and his people; a mine of mercy, he acquired a fame as white as the swan, and his country was celebrated like him.

As the moon rises to enlighten the world plunged in the ocean of evil, so in the *Vaiṣṇava gotra*, sprung from the race of the lotus-born (*Brāhṇa*), casting a radiance over the *Kauma kula*, was born an extraordinary hero, praised by all.

To this general *Chāruṅga* and his wife *Kelayakāṭhe*, who was like another Lakshmi, was born, giving them great joy, *Nāga Varma* *Dandādhipa*, praised by all. *Nāga Varma's* wife *Nāgīyakkā* was a Pārvasī, S'iva's queen, in affection for her husband, Brahma's Bhārati herself in eloquence, Lakshmi in good fortune—so said all the world.

* See note p. 14.

† See note p. 2.

As to Śiva and his consort Pārvatī were born Ganga and Kumāra, so from the love of *Nāga Varma*, the treasury of wisdom (*vidyā nidhī*) and the fortunate *Nāgīyākha* were born the lord *Sarva Deva* and the commander *Chāruṇḍa*. May Lakshmi, honored by them, give them all fortune as long as sun and moon endure. Like Rāma and Lakshmana may *Sarva Deva* and *Rāja* live in the world with great affection, and like a row of lamps cast the light of blessing on both sides (their ancestors of both lines). May the god who is lord of all, whose pair of feet are worshipped by all the celestials, whose crest is the crescent moon, the husband of Pārvatī, whose locks are the skies, the remover of all sin, Śiva,—to *Sarva Deva* and the enlightened *Chāruṇḍa Rāja*, versed in all the learning of the Brahmins—grant increase of power and authority. May Śiva, the remover of sins, the law giver, the supreme spirit, the creator of all, the protector of all, shelter with affection *Sarva Deva* and *Rāja*.

The Mandara mountain is supported by Vishnu, the Amara river (Ganges) by the Mandara mountain, the ocean by the Amara river, the earth by the ocean. But is the Mandara mountain a fit comparison for him? In greatness it may be. Is the ocean? In capacity. Is the earth? In endurance. But in bravery and heroism this *Chāruṇḍa Rāja's* qualities surpass them all.

The younger (brother) of this illustrious Rāja was *Chūḍa*, in generosity a kalpa-vriksha, lord of several lands, in greatness like the ocean, in firmness like the great (mountain) Mēru.

The earth flooded with polluting streams of blood was unable to move, Brahma hid himself, the ocean left its bounds and fled, through the astounding feats performed in war by the unequalled and surpassing *Sarva Deva*, who had overcome death from the flattery of strange women, not a man of two words (double speech!), a protector of all who claimed his protection whether friends or foes.

His word was like mount Mēru, in tearing in pieces the bodies (of his opposers) he was like the epeay of lusty elephants (the lion), in granting the desires of his people a young kalpa-vriksha, his wealth was composed of whatever the poor desire (he gave away everything in charity), to sin he was an increasing judgment-fire, in beauty peerless—how can I describe the greatness of this mighty *Sarva Deva*.

To this mine of humility and ornament of the learned, *Sarva Deva*, was *Sāntala Devi* wife, noted among women as the unequalled Lakshmi for devotion to her husband.

To this jewel of affectionate wives *Sāntikabbe* and the mine of generosity *Sarva Deva*, was born a son, the powerful and illustrious *Sovi Deva*. When

by the favor of *Somes'vara* of the city of Pulikara, *Somes'vara* was born, great and settled fortune came to the whole family of *Sarva Deva*. A moon to the ocean of the learned, an ocean of poetic conceptions, in eloquence a garden of flowers, to courtesans a *Manmatha* (Cupid), a terror in the field of battle, was that *Soma*.

How excellent then was *Sarva Deva*, the god of whose desire was *Siva*, his protector and master the *Chálukya* emperor, his father *Nága Varmma* revered by all the good, his mother the pure *Nágiyalba*, his priest *Váma Deva* Bratt the equal of the *Vámana* incarnation, his brothers *Ráya* and *Chiada*, his son the great *Sovi Deva*, all friends of good people.

The mighty *Sarva Deva*, a bee at the lotus feet of *Siva*, was a helper of the race of good gurus, able to remove the sins of all his line.

A descendant of the excellent *Kálmálcha Chakravartti* muni of great wisdom, *Kásh'vara Deva*; the chief disciple of *Trilóchana Mamindra* was *Vares'vara Deva*, with a body purified by penance, devoted to piety, a jewel of pandits, worshipper of the feet of *Siva* the god of gods. On the good advice of this *Vares'vara Muni*, a destroyer like *Yama* of all evil deeds, the lord *Sarva Deva*, with a pure mind, built a temple for the great and celebrated *Triperántaka* in *Valligráma*, which was as a crown or a golden bowl for the god. The favorite of the goddess of fortune, *Sarva Deva*, erected a residence for *Sarves'vara*, and crowned it with a golden dome, such that it seemed as if *Indra's* car had stopped in the royal city of *Bali*, as the most charming spot in all the earth. In this the choicest spot in the world, the celebrated *Valligráma*, as who should say this is *Méru*, this is *Kailása*, there dwells *Sarva Deva* who like *Brahma* set up a pillar from earth to sky—thus made he a temple with great joy, and decorated it with all manner of ornament for the god *Sarves'vara*.

May it be well—The *Danjanáysaka Sarva Devavasa* entitled to the five great drums, lord of many tributaries, a great and brave commander, granting the desires of the learned, a moon to the race of the Brahmins, a mount *Ráhana* to the jewels of good qualities, an ornament to the good, careful of his master's orders, pleasing the mind of his lord, destroyer of the pride of his enemies, walking according to the rules of morality, of unshaken courage, with these and all other titles—in the 21st year of *Chálukya Vikrama*, the year *Dhátu*, the month *Pushya*, the 5th day of the moon's increase, Sunday, the day of the sun's entering the northern sign, at the *vyatipáta*—for the pleasure and the daily offering of the god *Sarves'vara* which he had set up in the royal city of

Baligrāma, and for food and clothing to the rishis who resort thither—assembled with all his ministers, and having obtained the permission of the emperor—gave, washing the feet of *Varas'vara Deva Pañcīta*, accomplished in all the holy acts, *yama, niyama, svādhyāya, dhyāna, dhāraṇa, marmā, amuṣṭhina japa, samādhi**—and pouring water, so as to be approved of all—as a gift to *Parames'vara*—in the *vṛtti* of the place in the Balli plain, a paddy field of one matia, and in the *Nāgari khaṇḍa* Seventy, the village *Hāruvadeppa*.

Whoso maintains this gift will secure the merit of presenting a thousand tawny cows to Brahmins at the holy bathing places of *Vāranaṣi*, *Kurukshetra*, and *Prayāga*—and of presenting a *kolaga* decked with the five precious stones to Brahmins learned in the vedas, or of presenting a double headed (*i. e.* parturient) cow to a thousand Brahmins. Whoso usurps this gift will incur the guilt of killing a thousand tawny cows and a thousand Brahmins at the holy bathing places of *Vāranaṣi*, *Kurukshetra*, and *Prayāga*. Whoso by violence seizes the land presented either by himself or by another will certainly be born a worm in ordure for sixty thousand years. The bridge of merit deserves your support O kings of the earth. Thus from age to age cries *Rāmachandra* to the kings who come after him.

(Some illegible).

85. Virakal at Balagami, date A. D. 1102.

Size ft. 5 10' x ft. 1 10'.—Has Kannada Characters.

Sun.	Linga with Priest.	Moon.
The hero worshipping.		

Praise.—Adored be *S'ambhū*, beauteous with the *chāmara*-like crescent moon kissing his lefty head; the original foundation-pillar of the city of the three worlds.

May it be well—*Peramañi Deva*, entitled to the five great drums, *mahā mandala'vara*, chief of the great city of *Kolālapura*, having received a boon from the favour of the goddess *Padmāvatī*,

The hero, with a torch in each hand, ascending to heaven in a triumphal dance, attended by celestial nymphs with *chamaras*.

May it be well—In the 27th year of *Chālukya Vikrama*, the year *Chitrabhānu*, the month *Phālguna*, the 1st day of the moon's decrease, Monday—the army of *Beḍara Viṣṇarasa* coming to plunder by invitation of

* See note p. 16.

the Rattas, the king's soldiers without taking food chastised a thousand braves and took their lives—*Kelaya Náyaka* turning back fatigued,

The hero, armed with sword and shield, killing a man on horseback. Figures prostrate on both sides,

Bijaya Náyaka, the son-in-law of that *Náyaka*, following him and pleasing him, begged for the post of danger, and fighting with five Badar kings who had besieged *Háruvanahalli* and *Kedára*, beating and piercing them, obtained heaven.

Who wins in war gains spoil, who falls enjoys the celestial nymphs, and his fame is for ever established. What fear then of death in war?

86. Virakal at Balagami, date A. D. 1170.

Size ft. 4 10' x ft. 1 0'.—Hale Kannan's Characters.

	Moon		Sun	
The hero in the presence,		Kings with Priest.		Nandi.

On.—Praise to *S'iva*—May it be well—In the 5th year of the powerful *Kalachurya* emperor *Ráya Murári Sovi*, the year *Khara*, the month *Sráva*, na, the last day of the moon's decrease, new moon day, Monday—while *Dási Seppi* and *Voyáñi Holeya Náyaka* the son of *Muddauve*, herdsmen of the royal guru *Váma S'akti Deva*, were coming with a herd of cows in the Sandadi road of *Salipúru*, some powerful leaders of robbers fell upon them.

The hero borne to heaven by celestial nymphs waving chemoas.

To describe the courage of him who fought with them and obtained heaven :—

The men who armed with bows fell upon him at a distance from the chief city, he cut in pieces and pierced with sharp arrows. Singling them out when greatly enraged they would not submit, having come from the slaughter of experienced warriors, he pulled them out and taking his sword struck down those robbers, and killing them in fight, dragged their bodies about, the hero *Holeya*. The *apsara* nymphs enamoured of him and saying 'He is ours' came down from the sky, bathed his feet, took him up with great joy and bore him away, singing 'What a marvellous rare hero have we obtained'—while all the people on earth exclaimed 'áhá!' Fortune.

A spirited fight of men armed with bows and arrows.

87. Marked by the Photographer as missing.

88. Sīla S'asana at Balagami, date A. D. 1114.

Size ft. 8 2' x ft. 4 1'.—In Kannaḍa Characters.

Kaṇḍi.	S'iva,	Vishṇu,	Brahma,	Cow ensh-
		each in a temple.		ling out.

Om. Praise to Sīva. Adored be S'ambha, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. Supreme is the boar form of the resplendent Vishṇu, which dispersed the waters of the ocean and supports the peaceful world upon its right tusk.

Govinda Rāja, the head jewel of the Vaishnavas prays as follows—May be the splendid, the eternal, the husband of Lakshmi, shining with all worlds in his loins, praised of all the gods, reposing on the serpent, of endless incarnations,—protect us.

From the golden lotus in the lord of Lakshmi's shining navel, of which O wonder! his lotus face was like a reflection, sprung Brahma. From the mind of Brahma came forth before the creation nine (the nava Brahma) able to confer fortune, the brightness of whose bodies filled the points of the compass, abodes of pure qualities. From these sons of the mind of Brahma descended the shining jewels of the *Chalukya* race, the peerless monarchs who ruled the world.

After them (*avarin balike*)—As the great bear in the beginning scattered the ocean and by his might raised up the world which was sunk in the waters, so delivering earth from the dominion of the enemies who had subdued it, he took the government of the world, the *Sārva bhaumi Tāḍa*. His lotus head he made an offering at the feet of Lakshmi, and by his might putting to shame the ocean as if to say, Is that the limit of the world? he extended the Chalukya kingdom to the very points of the compass and ruled over it. A nail to the heart of his enemies, a light to the greatness of his race, his fame was a celestial Ganges which like a mount Himālaya he supported, thus shone *Tāḍa*, bravery his nature.

An emanation (or brightness) of the goddess of victory, his dearest son, of heroic conduct, *Satyās'raya*, an abode of all the royal virtues, (next) ruled the sea-encircled world. His son *Vikrama*, of unequalled bravery, who as Indra himself made all other emperors bow to him, a combination of the bravery of all the regents of the points of the compass, then ruled the world. His younger brother next ruled the earth, who caused all to say, Why mention the tortoise

(as supporting the world)? Did the ten incarnations deliver the earth from trouble? But he did, *Nārmaṇā*, superior to them all, greatest of all the great in the battle field. His son *Jaya Simha*, then ruled the earth, by whose creeper-like sword all enemies were subdued, who lorded over many countries reduced by his force of elephants. His son *Abaya Malla* next ruled the lady earth, whose swelling bosoms are the mountains, whose necklace round her throat are the stems of the lofty areca palms, whose soft waist are the young sprouts of plants. The elder brother of the world-renowned *Abaya Malla*, a chief of men, praised by all the world, *Bhuvanaika Malla* (next) ruled.

Then that king's younger brother *Vikramārka* ruled, unshaken by fear, the sea-encircled peaceful earth, filled with the spoils of victory, a proud umbrella among the first of warriors.

While he was ruling this middle world—whoever through fear of his dreadful warfare did not oppose him, whoever threw themselves on his protection, whoever sought his favour, or whoever did not fall at his lotus feet and do him obeisance, the *Sauvira*, *Abhira*, *Andhra*, *Gōla* kings, he knew how to look upon with kindness or with a terrible frown, the king *Vikramārka*. The *Chola* king he forced to go without clothing, the *Pallava* king to have his hands full of sprouts, the *Andhra* king to go into caves, the *Singhala* king's heart of wicked designs to evaporate, the *Māva* king to give up his garland, the *Ghūrjara* king to shrug his shoulders, (all plays upon the words)—thus did he treat them with his continually increasing power, *Vikramāditya Deva*. If he but stood up to make war, the hostile kings, though powerful to subdue others, knowing that destruction would befall themselves and their armies, asked themselves what use of lusty elephants, what of our great army, what of all our arrows, what of all these attendant people? His great uplifted sword, which none were able to stay, terrified all the kings with its *jalajala* noise, and forced the goddess of victory to attend on it ever. Just as tender boys seeing their reflection in water turn and run away in fear, so the hostile kings and their elephants ran away at the mere sight of the great *Chālukya* prince. As the *Lāṭa* king ran away, the *Chola* king seized his ear and shook it, while the *Kaṭinga* king asked where his own lost kingdom was. What fear then did he produce, this cause of weeping to kings.

While with such a name he was ruling in peace and wisdom* in his residence at *Kalyāṇa-pura*—

The dweller at his lotus feet—a kalpa-vriksha born in human form, offspring of all the merit of gifts to Brahmans in former existences, a fruit from which other merit producing trees might be propagated, a beautiful swan in the *Mārasa*

* See note p. 2.

lake of the hearts of learned poets, an ornament to all who were freed from sin, of great liberality, thus praised with great affection by all people was *Anantapāla*.

Full of the piety of faith in S'iva, praised by all people, an abode of fame, able to subdue and put to death a crore of Rāvanas if they would stand up against him, the home of victory, his might was so great what use of swords, there was no limit to his qualities of greatness. Seeing his warfare Adisékha delighted trembles, and assists him in collecting wealth for his lord (the emperor). As the sea so he (*Anantapāla*) causes the commanders who hinder his sacrifices (labors) to drink poison and presents Lakshmi (fortune) to him who rules him, thus the sea too befriends him.*

Living at his lotus feet like a royal swan, looking on him as his patron god, among Brahmaas the foremost, the best man in the world, compelling (by his brightness) the other inferior commanders to hide in the forest all the day-time, spontaneously a friend to the good, an abode of virtuous life, praised by all the people in the world, the youthfulness of Lakshmi which was at his command he made over to the learned, that *Govinda Rāja Danjādhipa*.

With a patience, majesty, famous learning, power of command and wisdom such as did not exist in all the line of the lotus-born, enlightening the world, like a sword in the hands of the Chalukya kings, was *Govinda Danjādhipa*. Although he wished to live (peacefully) according to his own inclinations, the other commanders all said with great fear, 'We know his mind that it is always engaged in thinking how with his great power to cut in pieces the armies and all the property of the fiercest among the tributary kings, and (destroy) their very seed; therefore we must not approach his person which dazzles like the sun.' Though in his mind cherishing mercy and not how to destroy his enemies, if he sent but a messenger to any part, their minds foreboding the destruction of their kingdoms, the other kings with hearts full of terror came at once in haste to see him. How great among the powerful was this *Govinda Danjādhipa*. As if burning the points of the compass, thus with blood-shot eyes did his groups of elephants, resembling those at the points of the compass, exert themselves in the destruction of his enemies, while his angry eyes with their ruddy flames, which were as a scarlet wafer on the forehead of the queen of the points of the compass, burnt up the enemies' country and reduced them to a state of primeval desolation—thus powerful was the peerless *Govinda Rāja*.

* The allusion here is to the occurrences connected with the churning of the ocean.

Quickly washing away the stain of the ignorance of the other generals who commanded in the palace of the king *Vikramārka*, he shone with the brightest purity, this *Govinda Rāja* Dandādhis'a. Hostile kings from all quarters coming to prostrate themselves before him and receive his commands, he stripped the walls of the points of the compass of all their decorations this *Govinda Rāja*. Where remained there an enemy's country that it might be said it is in death, or in calamity, or where there was a confluence of people? How great then in war was the king *Govinda*.

His father was *Dāsī Rāja*, a great hero praised by all the world; his mother *Somala Desī*, a joy to her relations, true of speech, devoted to her husband; his god was Vishnu, the chief of the gods; thus purifying the *Parā-s'ara* gotra, how great in the world was this king *Govinda*.

May it be well.—While the mahā pradhāna, Māra Verggaṇe Dandaniyaka *Govindamayya*, entitled to the five great drums, chief of tributary kings, chief of the great generals, granting the desires of the worthy, like a bee at the lotus feet of the lord of Lakshmi, like Kumāraswāmi in the front of war, pleased to horripilation with bearing the law, whose fame was as bright moonlight to the water-lilies the eyes of the queen the points of the compass, a terror in the field of battle, a right arm of victory to *Tribhuvana Maṭṭa*, a sun to the high mountain of the Brahman race, possessed of these and all other titles—was ruling the *Banavase* Twelve Thousand, the *Sāntaṭige* Thousand, two six hundreds, the *vaṣṭa vāṣṭa* and *pannāya*,* in the royal city of *Balipura*—Vishnu sported in the great waters in the mighty expanse of the milk sea, while unable for the tepid breeze to come forth from the lotus (the navel of Vishnu) shone Brahma in its centre like its ovary. With affection did Vishnu gaze at the gentle smile of the resplendent Lakshmi, surrounded with shining large shells and branches of creeping coral, above which rose the spray like a rampart of the thorny kētare flowers.

This chief general, whose pure auspicious form was praised by all, of extensive fame, caused to be made two twelve-faced disks (images of the sun), full of radiance and dazzling to behold. And he made a pure tank of water such that it was as if his sea had come there with Vishnu, or through love for the daughter whom Vishnu bore (Lakshmi), being called by her.

(Also) may it be well—To 25 mahājans (chief Brahmins), accomplished in the holy acts—*yama*, *nīyama*, *svādhyāya*, *dhyāna*, *dhārana*, *mauna*, *anusthāna*, *japa*, *samādhi*, †—purest of all the inhabitants in the world, distinguished

* *Banavase pannirchchāyāraṇam Sāntaṭige sāyirassam eradī unāram vaṣṭa vāṣṭam pannāyamunan āṭṭāṭṭa iriddu*. See note p. 79.

† See note p. 16.

by their excessive attachment to the worship of Vishnu, with hearts close to the throne of the feet of Vishnu, occupants of the sky in virtue of its being filled with the celestial Ganges of their fame, devoted to the performance of the Brahman penances, celebrated in the world for personal purity, causing Indra himself to tremble from their Indra-like greatness (through penance), as Brahma himself to the vedas, illuminators of the Brahman race, whose curse never failed, enlightening like a lamp the treasury of universal merit, of purest bodies—in the 39th year of Chālukya Vikrama, the year Jaya, the month Chaitra, full moon day, Sunday, the day of an eclipse, at the vyatipāta, the time of the equinox,—as a gift to Paramesvara, and writing a copper śāsana—gave, with washing of feet, pouring of water and every ceremony, free of all burden, with enjoyment for three generations—the Savati khaṇḍa plain of the *thala-vritti* of the royal city of *Balipura*.

The boundaries of that tract—west, the weir of the Bengere tank and the Heggatta halla; north, the Arasakatte and Indragere; east, the boundary of Govindapura; south, Baligaṇa and the west of the Sarasvati garden.

(*Some illegible.*)

And near the Heggatta halla, for the daily oblation to the god, for the worship, the repetition of the service, a procession in Chaitra and for repairs of the temple, granted 8 maitas, 4 flower gardens, 4 oil mills, 4 shops, 4 betel and mango gardens, the carriers of loads (*hēṇa vakkajinge*) being freed from *hejjunka*, *vaḍḍa vēvuḷa*, *vaḍḍā dāna*, and *talara sunka*.*

Whoso preserves this gift is as if he had made it himself: whoso destroys this gift incurs the guilt of slaying cows and Brahmans. Poison is no poison. The property of the gods that is the real poison. For poison kills one man, but a gift to the gods (if usurped) kills a man with his son and descendants.

(*Rest illegible.*)

* See note p. 79. *Vaḍḍā dāna* would appear to mean gift on promotion or increase; *talara sunka*, local customs duties levied by the watchmen.

89. Śīla Śāsana at Balagami, date A. D. 1195.

Size ft. 4 0' x ft. 2.—Haja Kamaṇḍa Chandra-dera.

Sun. Moon. Star.

Com. Ananta-linga v. f. Linga with Priest.

Om. Adored be Śaṅkha beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. May the ocean of goodness, the jewel of deliverance from domestic troubles, the giver of treasures to Kubera, the adorned with all good qualities, the remover of sin, the husband of Gauri—grant the desires of his worshippers.

May it be well.—May that illustrious one, the remover of all fear, worshipped by the assemblies of gods and rākshasas, . . . a jewel to the race of all kings, possessed of all titles . . . an ocean of good qualities, the mighty king of the earth—the victorious as long as sun, moon, and stars endure.

The greatest of all is the line of the Yādava dynasty . . .
(A considerable portion of the śāsana in this place is almost entirely illegible—the name occurs of *Vra. Bālīka bhāpam*).

May it be well—A lord of all the lands belonging to the Kshatriyas living in *Siddha-khetra*, an abode of the pleasure of Sarasvatī, a new moon to the lotuses his enemies, causing pleasure to the lotus hearts of those who serve Siddhes'vara adorned with the half moon, whose image is in the chief city that shines surrounded with pleasure gardens and the shelter of young creepers, skilled in making all kinds of gifts, holding a conch in his hand—many kings were the servants of his feet.

From the great sage *Vasishtha* did his race originate. . . . and
Kratana a son was born, speaking pleasantly to all people,—a light to the race of the Brahmins, was that great commander. To that *Kratana* by favor was born *Kamāra*.

He in the Śaka year 1117*, the year Ananda, the month Mārgaśīra, the day of new moon, first of the moon's increase, Monday, at the vyatipāta,—for the pleasure and every kind of service of the god *Siddhes'vara*, gave to the greatly renowned *Deva Śīsa Paṇḍita* at that time there, washing his feet and pouring a libation—gave along with the *nidhi*, *nīkshēpa*, *jala*, *taru*,

* Śaka vṛṣṭi samvatsaraḥ śaraṇaśa śatābdiḥ sāhasaḥ sapta daśama.

89. Śīla Śāsana at Balagami, date A. D. 1195.

Size ft. 4 6' x ft. 2.—Haja Kamaṇḍa Chandra-dera.

Sun. Moon. Star.

Com. Anala-
Raj. va. f. King with Priest.

Om. Adored be Śāmbha beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. May the ocean of goodness, the jewel of deliverance from domestic troubles, the giver of treasures to Kubera, the adorned with all good qualities, the remover of sin, the husband of Gauri—grant the desires of his worshippers.

May it be well.—May that illustrious one, the remover of all fear, worshipped by the assemblies of gods and rākshasas, . . . a jewel to the race of all kings, possessed of all titles . . . an ocean of good qualities, the mighty king of the earth—the victorious as long as sun, moon, and stars endure.

The greatest of all is the line of the Yādava dynasty . . .
(A considerable portion of the śāsana in this place is almost entirely illegible—the name occurs of *Vra. Bālīśa bhāpam*).

May it be well—A lord of all the lands belonging to the Kshatriyas living in *Siddha-khetra*, an abode of the pleasure of Sarasvatī, a new moon to the lotuses his enemies, causing pleasure to the lotus hearts of those who serve Siddhes'vara adorned with the half moon, whose image is in the chief city that shines surrounded with pleasure gardens and the shelter of young creepers, skilled in making all kinds of gifts, holding a conch in his hand—many kings were the servants of his feet.

From the great sage *Vasishtha* did his race originate. . . . and
Kratana a son was born, speaking pleasantly to all people,—a light to the race of the Brahmins, was that great commander. To that *Kratana* by favor was born *Kamāra*.

He in the Śaka year 1117*, the year Ananda, the month Mārgaśīra, the day of new moon, first of the moon's increase, Monday, at the vyatipāta,—for the pleasure and every kind of service of the god *Siddhes'vara*, gave to the greatly renowned *Deva Śīśa Paṇḍita* at that time there, washing his feet and pouring a libation—gave along with the *nīdhī*, *nīkshēpa*, *jala*, *taru*,

* Śaka vṛṣṭi samvatsaraḥ śaraṇaśa śatābdiśa sahasraṇṇvāri sapta daśama.

90. Virakal at Balagami, date A. D. 1158.

Size ft. 3 11' x ft. 1 10'.—Hale Kannaḍa Characters.

The hero
in the presence.

Lāṅga with Priest.

Sun and Moon.

Nandi.

Om. Praise to Siva—May it be well—The powerful *Kalachurya* emperor *Bijjala Deva*, possessed of all titles in the year Bahudhānya, the month Kārtika—

The hero being borne to heaven by celestial
nymphs waving chamara.

the last day of the moon's decrease, new moon day, Tuesday—*S'ivayanapura Kalla Nāyaka* fighting with many in the *Koḍi* hollow, and beating them, joined the gods.

Who wins in war gains spoil, who falls enjoys the celestial nymphs. What fear then of death in war to him who loves the moment of close fight?

The hero, armed with bow and arrow, overtopping two
others similarly armed, one of whom is falling at his
feet. Arrow of cattle on the left.

91. Virakal at Balagami, date about A. D. 1160.

Size ft. 3 8' x ft. 1 8'.—Hale Kannaḍa Characters.

The hero
in the presence.

Moon.

Lāṅga with Priest.

Sun.

Nandi.

May it be well.—In the victorious kingdom of *Bijjana Deva*, the emperor powerful by his own might, Malla of the *S'anivara Siddhagiri* durga, in war like Rāma, unequalled hero,—

The hero being borne to heaven by celestial
nymphs waving chamara.

while Banavase nāḍ was under the government of Kariya Kesimayya, at that time his servant *Nāganna*, doing him service,* went to the world of gods.

The hero, armed with shield and sword, fighting
two others armed with shields and javelins.

* *Sivaka Nāgannaḥ ājufana nāḍi stera laka prāptanāḍam.* The ambiguous term *ājufana*, meaning both government and the duty of an ājuf or servant, is skillfully used to enhance the importance of the person whose death is here commemorated.

92. Virakal (?) at Balagami, date A. D. 1046.

Size ft. 3 6' x ft. 1 11'.—Linge Kannaḍa Characters.

Two Naga or semi-serpent forms, male and female,
the latter holding the former's sword.

The faces are very expressive and each is surrounded
by nine serpent hoods, an unusual number. Each body
terminates in three serpent coils.

May it be well.—While the Mahā Maṇḍales'vara, Chāsurī Rājaraṣa was
ruling in peace the Banavase Twelve Thousand,—in the year 968, the year
Vyaya, the month Mārgaśīra, the 13th day of the moon's increase, Friday—
Soma Dāsa, the son-in-law of the Setṭi of the royal city of Balligāṃve, Nāga
Devā, Nāgigāṇe uniting

93. Virakal at Balagami, date (?) about A. D. 1115.*

Size ft. 3 9' x ft. 2'.—Hale Kannaḍa Characters.

Linga with Priest.

Moṇa.

Nandi.

(The inscription in this part all knocked off).

The hero being borne to heaven by celestial
nymphs waving chamara.

Who wins in war gains spoil, who falls enjoys the celestial nymphs.
What fear then of death in fight to him who must at some moment give up
all? When pressing into that square fort (*chovakada kōḍe*)

The hero on horseback, putting to
the sword some others with densely
matted locks. One of them with blood
flowing from a terrible wound across
his body from shoulder to shoulder.

* The lowest bas relief closely resembles that of No. 96.

94. Virakal at Balagami, date A. D. 1183.

Size fl. 4 3' x fl. 1 11'—Hale Kannada Characters.

	Mon.		Sun.	
The here		Kings with Priest-		Nandi,
is the priesthood.				

May it be well.—The 8th year of the era of the powerful *Kalachurya* emperor, *Ahava Malla Deva*, great lord of the earth, an abode of all bravery, equal to *Nārāyana*—the year *Sobhakrit*, the month *Bhādrapada*, the 13th day of the moon's decrease. Monday—the commander—

The hero being borne to heaven by celestial nymphs,
all wearing tresses, some bearing charyse.

having scared away elephants, crocodiles, and large bodies of monkeys that they should not fall on him, attacking a bear (*bhallika*), and spearing it, cut it in pieces.

What can I say of bravery like Râma's!

The hero with the aid of dogs destroying some large animal! (A bear.)
Two men (or 2 women) tussling away paralysed with fear.

95. Virakal at Balagami, date A. D. 1180.

Size ft. 3 9' x ft. 2.—Hale Kannada Characters.

The two heroes
in the presence.

May it be well.—In the reign of the *Kalachurya* emperor, *Ahava Matla Deva*—the year Śārvari, the month Kārtika, the 1st day of the moon's decrease, Sunday—when *Somana* of Māgundi—

The two herons sailed in a bar, attended by colonial nymphs bearing chambers.

besieged . . . the Náyaka of Hála holale and slew him, Kótama the son of Bijdeya Náyaka, being behind, killed many and went to the world of gods. The chief of the country inviting the ryots of the city . . .

(Rest illegible.)

The two heroes under campfires, fighting with horsemen of weak. In the hand which bears his shield, the foremost here holds by the hair a head of beautiful features, a striking contrast to his own, which are hideous, even in the celestial

96. Virakal at Balagami, Date A. D. 1115.

*Size ft. 3 3/4 x ft. 2 2/3. Hale Kannaḍa Characters.*The hero
in the presence.

Linga with Priest.

Nandi.

May it be well—While the favorite of the goddess of victory, the powerful
 . . . emperor . . .
 in the 39th year of Chálukya Vikrama, the year Manmatha, the month Bhá-
 drapada, the 14th day of the moon's increase, Monday—

The hero being borne to heaven by
 celestial nymphs bearing chamara.

when Govindarasa making war upon the southern . . . and
 burning Kallúra, stationed his army in the . . . fort,
 the bold Boṇṇaya, son-in-law of . . . paya Náyaka, killing many, went
 to the world of gods.

The hero on horseback, with an attendant bearing
 his umbrella, putting to the sword a number of
 others whose bodies exhibit terrible wounds.

97. Virakal at Balagami, Date A. D. 1199.

*Size ft. 3 5/8 x ft. 1 9/16. Hale Kannaḍa Characters.*The hero
in the presence.

Sun.

Linga with Priest.

Moon.

Nandi.

The following day the king's army was destroyed*

The hero being borne to heaven by
 celestial nymphs bearing chamara.

May it be well—In the 8th year of the powerful Yáḍava emperor, Vira
 Ballála Deva, the year Raudri, the month . . . the last day of the
 moon's decrease, Monday . . . Sirina the son of Bonneya,
 . . . killing many went to the world of gods.

The hero on foot, armed with sword and shield,
 encountering a horseman armed with a spear
 and riding over prostrate forms.

* This sentence has the appearance of being a more recent addition.

98 S'ila S'asana at Balagami, date about A. D. 630.

Size ft. 5 8" x ft. 1 10"—Pārsada Hoja Kannada Characters.

An Elephant.

May it be well—While *Vinayāḍḍiṭṭya*, the refuge of kings, favorite of earth and fortune, great king of kings, supreme ruler, great monarch, was ruling the earth—¹

Pogilli Sindraka, a subdner of great kings, ruling in *Jidag'ru*, presented for the decoration of (the god) *Periyadisa* (?), with pouring of water and every ceremony, having informed his rāja, the property of those who die without heirs †—the various authorities giving their consent (namely), the priest of Valligāme Kedāra, the priest of the Auraliya temple, the priest of the Vedevalji temple, Ravichandra the chief of Alaruvalli, Sokka gāmunda, Yedeya gāmunda, the great gāmunda and gāvāḍḍis of Moleya, the gāmiga of Andagi.

Whoso covets this gift incurs the guilt of the five great sins and of killing a thousand cows,

Whoso shall piously maintain it will rise with all his line . . .

Whoso preserves this gift shall enjoy the supreme delight . . .

99. S'ila S'asana at Taldagundi, date A. D. 997.

Size ft. 4 0" x ft. 2 1"—Hoja Kannada Characters.

Kānga with Priest.

Sua.

Nandi.

May it be well—While the victorious kingdom of the illustrious *Ahava Malla*, protector of all lands, favorite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyāś'raya kula*, ornament of the *Chalukyas*‡—was continually increasing in prosperity.

The dweller at his lotus fest—May it be well—*Bhūmarasa*, entitled to the five great drums, a close attendant on *Tallapa*, possessed of many elephants and forces, a cage of adamant to those who claimed his protection, was ruling the [*Banavase*] Twelve thousand, the *Sāntalige* Thousand, the [eighteen] *agrahāras* . . .

* *Seasti s'ri Vinayāḍḍiṭṭya rājāś'raya, s'ri prithivi vallabha, mahārājādhirāja, parames'vara, Bhāḍāra, prithivi vijaya kṛpa.* Cf. T. S. 3 and 5.—This part is clear, but owing to the minuteness of the photograph some of the rest is more or less uncertain.

† *Aputraśa poraḍu.*

‡ See note p. 14.

The dweller at his lotus feet, receiving tribute from all the kings, shining in the office of a great minister, the Malla Rāja, the auspicious *Perggaḥe Kā* .

. . . *ya*, in the s'aka year 919, the year Kevilambi, the month Vaisākha, the 8th day of the moon's decrease, Sunday,—it being stated that his giving of the control of the forty manneyas (freehold villages) near the river was false

. . . from not having given the right to all the water, obtained from the hands of Devayya forty gadyānas and gave up the care of the manneya. That this may not fail, the witnesses are the eighteen agraḥāras, the seven officials of Jidda, the priests of both sects in the forty manneya of the river, the smābhova Polla . . . manya.*

Whoso maintains this gift . . . a thousand tawny cows in Vārāṇasī, Gaya, Prayāga . . .

100. Virakal at Taldagundj, date A. D. 1196.

Size ft. 4 6' x ft. 2 8'.—Hale Kannaḍa Characters.

The hero in the procession.	Sun.	Linga with Pyāge in temple.	Moon.	Ward.
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May it be well—In the reign of the *Kalashūrya* emperor *Rāja Murāri Sovi*—the year *Virōdhikrit*,† the month *As'vija*, the 8th day of the moon's decrease, Sunday—the Banavase nāḍ *Hergaḥe Danḍaṇḍyaka*, *Chalika Kestimaya*, pursuing a band of robbers, in a village of the *Sāntalige nāḍ*—

The hero ascending to heaven in a triumphal dance,
attended by celestial nymphs, some bearing chandelies,

Kālaya Nāyaka, the son of *Mukkandara Sovi Setṭi*, ornament of the *Hall-sanda* race, cutting in pieces their horse, and killing many, recovered the cows and went to the world of gods.

His sons *Sōmaya* and *Bannmaya*, with great faith and humility, set up this stone—(rest illegible).

The hero on foot, armed with sword and shield, encountering a horseman armed with a sword. Another horseman behind him, and a figure falling at his feet.

* *Nadiyolage nāḍavattaya manneya āḍyēmanṇaḥ bittava puzi . . . Mēḍalike sarava nṛvalla geyale ātan tavaḥ kṛḍāḍilālē Devayyana kage nāḍavatte gadyāya panna kṛḍāḍānā dāḍa manneyamṇa bittu kaḍṇā adanā tappadāḍi nāḍalē postinēḥ agraḥāramṇa Jiddan dīga chārava nāḍiyaleḥ nāḍavattu manneyar ubbāyammata decarōḍan smābhava Polla . . . manya* ||

† Probably a mistake for *Virōdhī*, as *Virōdhikrit* would not fall within *Rāja Murāri Sovi*'s reign.

101. Virakal at Taldagundi, date? A. D. 1189.

Size ft. 7 6' x ft. 2 6'—Hale Kannaja Characters.

Dvarapalika *

A Jain.
Virbhankara. †

Dvarapalika.

May it be well—While the favorite of earth and fortune, great king of kings, supreme ruler, first of monarchs . . . *Billaha Rāja* was ruling the Banavaso Nāḍ in peace and wisdom †—in the year of the Ś'aka king, the year Śa .

Figures very indistinct. Probably the hero being borne to heaven by celestial nymphs.

(The inscription in this part quite illegible.)

The hero is front of a large herd of cattle, and with a drawn sword, encountering a number of archers.

102. Ś'ila Ś'asana at Taldagundi, date A. D. 1157.

Size ft. 7 3' x ft. 5 8'—Hale Kannaja Characters.

Cow suck-
ling calf.Sun.
Sword.

Linga with Priest.

Moon.

The donor.

Om. Praise to him who with affection wears the crest of the moon, the giver of wealth, praise to *Ś'ambhu* who holds in a perpetual embrace the joyful *Uma*. May the chiefs of all the gods, by their power lords of the three worlds, *Brahma*, *Is'āna* and *Jandvāna*, grant our desires. May Ś'iva's wife, the womb of the earth, and Ś'iva in whose loins the creation rests—*Pārvatī* the mother of the world, and *Ś'iva* its lord and father—protect us.

Ś'iva is first, Ś'iva middle, and Ś'iva without a second, the end—being the universal protector he is sovereign of mind and life, and the divine soul in all things. The auspicious god of Kailāsa, first of the deities, lord of the sound *Om*, embracing earth, moon, sun, Yama, wind, sky, fire, water, and *Brahma*, without birth, husband of *Pārvatī*, having the world as his car, the fountain of mercy, known by the twanging sound of his bow, king of the gods, the master of *Dakṣa*—into this *Ś'iva* my mind enters.

* This is a female figure, and stands a step lower than the other.

† There appears to have been some inscription at the base of this figure, which is too much defaced to be made out.

‡ See note p. 2.

This mother (Párvati), the genitrix of the twice-born (Brahmans), hearing the glorious order of *Mahádeva*, first of all the illustrious rishis, lord of the syllable *om*, for the unending work of the creation of the three worlds, shone at his left side obedient to the words, and conceived the desire for the essences from which was produced the greatness of the world.

From the lotus in the navel of the lotus-eyed (Vishnu) came forth the generator of the birth of the world, the husband of Sarasvatí, with his womb (sic) of light. From that lotus, by the intent of *Vishnu*, worthy to be worshipped by the three worlds, that the three worlds should praise him, were produced the three worlds, filled with gods, animals and men. But as if these were grown old and not pleasing, Brahma created a land of surpassing merit.

On the globe of the world, which princes sport with, taking in their arms laden with sounding ornaments, like a *Linga* placed on its throne (or pedestal) shone *Jambū dvīpa* to the eyes, surrounded with numerous and extensive oceans—and in that region the most glorious was the *Kuntala* country. In that land of exalted merit (*karma bhūmí*), in the dvīpara age, the seed of works of merit produced fruit a hundred crore fold, which shall grow for ever.

After the Kshatriyas who sprung from the arms of Parames'vara, the *Chálukya* race became renowned.

Of that *Chálukya* race, the son *Tadapa* was a king renowned; his son was the king *Sattiga*; whose son was the king *Vikramánka*; equal to him was *Jaya Simha* his younger brother; whose son was *Ahara Malla*; whose son was *Nirmunaji*; whose son was *Soma*; whose son was *Jagadeka Malla*; whose son was the king *Taḷa*.

In this manner the kings of the *Chálukya* line having ruled in order, at that time:

May it be well—Entitled to the five great drums, *Mahá Maṇḍales'vara*, lord of the chief city *Kálanjara*, having the ensign of a golden bull, having the great sounds of the damaruga, túrya and nirghosana, a sun to the lotus the *Kalachurya* race, able in war, in honor as mount Méru, as a god to the fighting-men, an elephant goad to the bravest (of his foes), a cage of adamant to those who claimed his protection, in bravery like Rávana, to strange women like a brother, the *Malla* of the *Sanivúra Siddagiri* durga, in war like Ráma, a lion to the elephant his enemies, *Nis'sanka Malla*, possessing these and many other titles*—was the powerful emperor *Bijjala Devavasa*, whose greatness and bravery were as follows—

* See note p. 68.

Considering that the world was in his hand, looking upon all like the pleasant moon, of marvellous splendour in the field of battle, possessing the wealth of all the points of the compass, with teeth like the jasmine, of mild disposition, causing joy to all by his speech, reckoning virtuous qualities as his life although all such qualities were in him, with his body stretched out as far as the elephants at the points of the compass he plucked out their tusks and gained a great fame, the king *Bijja*.

The dweller at his lotus feet was the mahá pradhána, the Banavase náj Dandánáyaka *Kes'inayya*, whose lineage was as follows.— Bearing the burden of all his line like Girjes'a, of unequalled bravery, *Hojala Rája*, increasing in splendour from the glory of king *Bijja*, was his father, his mother *Dugganabbe*, shining with the brightness of the moon—thus was he a glory of the *Bharadvaja* tribe, a light to the *Aravinda náj*, no ordinary man. In beauty of person the son of Indra, in good fortune *Maumatha*, in morals *Manu*, in understanding Brahma, in helping and protecting others the emperor *S'ibi*, in worth, majesty and profundity *Raghu Ráma*, thus is he considered and described with great joy by people on both sides of the earth.

The most distinguished of his ministers were—*Narasimha Deva*, of great wisdom; *Mahádárya*, an ocean of good qualities; *Tikharasa*, foremost in gifts, of great dignity, without an equal.

His revenue accountants, some regarding him with affection and some with the obeisance due to a treasury of wisdom, *Chatti Rája* governed and protected—(namely) *Mailári Dandandtha* of rapidly acquired fame; *Patarasa*, a treasury of liberality; *Chesakhya*, gainer of all lawful profit; *Soma*, a collection of all fortune. And among those *herggade karanas*, of sincere mind and blameless life, were—having embraced the path of *Manu*, of great liberality, *Ebbe Rája*; of inestimable qualities *Revana*; *Soma*, unshaken, majestic and pure; *Martánja*, of shining fame; *Nagoydi Rája*, of a renown worthy of all praise; the skilful *Mallappa*, a just and good king—all of them experienced in the path of virtue.

While the mahá pradhána *Kes'ava Dandánáyaka*, surrounded with all these his ministers, royal attendants, chief men, servants, people of the city, and chief accountants, was ruling the Banavase Twelve Thousand, punishing the evil and rewarding the good, residing in the royal city of *Ballipura*,—one day when in the midst of the assembly, with a few attendants round him, one at his feet watching with great fear to receive his wishes, one who himself received obeisance from others—

From the lotus born (Brahma) was descended a lord of many, *Kas'yappa*; from him was born *Abja* who obtaining the great *Paritapati* (as wife) became renowned. He had (a son) the prudent *Soma*; from whom a mighty emanation was *Chakri Raja*, a protector of all who sought refuge with him. His wife was *Mudlakka*. To these two was born *Rachana*, destined to acquire all merit.

He commenced a discourse (as follows) on merit, which, filled with eloquent words and skilful arguments, pleased the lotus heart of all people as the rays of the sun bring delight to the lines of lotuses.

"Thus adapted to the increase of merit are the greatness of gifts of land, and gifts of villages, the distinction of gifts of food, the glory of gifts of learning. (The advantage of) each one of these may be described as follows :

"Of all gifts a gift of land is the best, this frees from all sin, this obtains *svarga*. Thus say the learned who are acquainted with the secrets of merit— 'Those who perform penances, those who perform sacrifices according to the *s'āstras*, the followers of truth, those who know many sciences, those who reverence and love gurus and gods, will not go beyond (to a higher heaven than) donors of land.' No gift is equal to gifts of land, no treasure is equal to land, no other gift is so allied to truth, as than untruth no sin is greater.

"From the gift of villages with all the crops and waters belonging to them, free of all burden, if presented from love to *S'iva*, listen and I will relate the merit one obtains. Shining like a crore of suns, surrounded by crores of celestial nymphs, in a car such as is promised to those who make crores of gifts, filled with all he may desire, accompanied by twenty one generations of his line, shall he come to my world (says *S'iva*) and there for time without end live in the enjoyment of all delights.

"There is nothing better in the world than food, neither has there been nor will there ever be; food is the cause of the world being what it is, all in the world depends on food, therefore whoso makes a gift of food is as if he made a gift of life. It is more meritorious than even a gift of life, therefore he who makes a gift of food obtains the merit of all gifts.

"The Brahmins and others of the four castes, the four religious orders, *Brahma* and all the gods, are engaged in gifts of learning. Whoso performs incantations and penance, what man soever with ability instructs disciples, by these no greater can be bestowed, they have made all gifts. Whoso supplies students with food, applies unguents to their bodies, furnishes them with clothes, gives them alms, to him all his desires will be fulfilled, of this there

is no doubt. Whatsoever merit arises from pilgrimages to holy bathing places, whatsoever arises from performing sacrifices according to the s'āstras, a crore-fold greater merit shall he obtain who makes gifts of learning."

Listening to the glory of the various kinds of gifts by which those who are tormented with many sins may free themselves, his mind being filled with piety and prepared, inquiring for a place where such a gift might worthily be made, and coming with *Beeharasa* to a village named *Sthānugāṭha*, a gift of the golden-wombed (Brahma) whose wisdom is full of desire for the creation of all worlds, a place of shelter for 32,000 Brahmana, shining with the images of *Pranavē'svara* and other gods made by Brahma, purified by the residences of Brahma, *Aditya* and others created by the four-faced (Brahma) and other gods, surrounded by many shining pleasure groves situated near it—this he decided on as a suitable place for the performance of a work of merit—and as if to increase the love of meritorious works he already had, saying 'I will cause it to be done', rising up from the place of the assembly, he came, along with his accountants, and first performing all manner of worship to the god *Pranavē'svara* of the *Sthānugāṭha* village—

And then in the presence of the *Vedānti Svayampāki Deva*, of the 32,000 mahājanas (Brahmana) of the *agrabāra* revered by all the nāḍ, the *Sthānugāṭha* village,—accomplished in the holy acts, yama, niyama, svādhyāya, dhyāna, dhāraṇa, mānasa, anushāṣṇa, japa, samādhi,* diligent in performing the agnihōtra and other sacrifices, and in serving gurus, Brahmana and gods, versed in tarka, mīmāṃsa and many other sciences, devoted to all kinds of merit, diligent in performing the agnishōma and seven great sacrifices, of a fame that dazzled like the sun, with bodies purified by the bathings after many sacrifices—and of the Deva the Herggade karamam of the place, of the *Nāgara Khenḍa* worthies, *Baṣanthe Sovarasa*, *Nakana*, *Goidana*, *Begāra Keta Gāvunḍa*, *Megundi Sanka Gāvunḍa*, *Malavalli Keta Gāvunḍa*, *Konavalli Prithvī Sēṭṭi*, *Kiruvāṭi Masani Sēṭṭi*, these and other the *Nāgara Khenḍa* chiefs and head men, and the Herggades and accountants of that *Kampana*—

For the pleasure and worship of the god and the daily service, the enthronement, the offerings and oblations, for a procession in Chaitra and attendant sports, and for any fresh ceremonies,—together with four Veda khandika, two Bhaṭṭa vritti, and for learned teachers of Kannaḍa letters† six khandikas for the food, clothing and chatra for the teachers and students—with the consent of *Kasapaya Nāyaka* his governor.‡

* See note p. 16. † *Kannuḍaśāstra śikṣa ghaṭiyār*—(ghaṭiyār, accomplished persons.)

‡ Cf. note p. 159.

Keśava *Dandānāyaka* and his accountants, in the Śaka year 1079, the year *Is'vara*, the month *Pushya*, full moon day, Monday, the day of the sun's entering the northern signs, at the *vyati-pāta*—pouring water, gave, with enjoyment for three generations—the village of *Hiriyu Tagulatti* in the *Kampana Nāgara* *Khanda* Seventy of the *Banavase* Twelve Thousand, and to the south-west of *Thōnagundūru*, the *Kōṁavase* plain—purifying the four boundaries according to the ancient custom.

The settlement there made was as follows—to the god *Māśasthina* of *Tagulatti*, one *matta*; for the freehold land of the *Gauṇa* two *mattas*; in the *Kōṁavase* plain, the *Rig-veda* *khaṇḍika* one, the *Yajur-veda* *khaṇḍika* one, the *Kalpa* *khaṇḍika* one, the *Sāma-veda* *khaṇḍika* one, for the teachers of language and grammar one *khaṇḍika*, the *Prabhākara-vedānta* *khaṇḍika* one, for the separate heads of the different schools of logic three *mattas*, for the *Vedānti* *Svayampūki Svāmi* one *matta*, for the *darasigaru* one *matta*, for the garland makers of the flower-garden 20 *kammas*—altogether 5 *mattas* 20 *kammas*.

And of the paddy produced on the remaining land, the equivalent of one fourth part, after deducting one year's crop for the daily worship and offerings to the god—and of the residue of the paddy and of the money obtained from *Tagulatti*, devoting one (fourth) part to the god—the remaining paddy and money are for daily feeding 30 Brahmins who eat in the god's *chatra*, the disciples of the 8 *khaṇḍikas*, reckoning 6 to each, 48 *khaṇḍika* disciples, the *pājari* and *māyaru* (servants) of the god 2—altogether 80—

For three female cooks (*bāṇasīṭigaru*) 6 *gadyāna* for their keep, and 6 *paṇa* for cloths (*sīrege*), for 50 disciples 2 *paṇa* each for cloths, altogether (?) 10 *ra* for an oil bath once a week, and for feeding 30 extra Brahmins on Mondays 4 *gadyāna*s, for daily oblations 5 *gadyāna*s, for the teacher of *Kannaḍa* 5 *gadyāna*, for teachers of the *sāstra* to boys, for teachers of the *purāṇas*, for those who maintain the sacred fire, for the presenters of *akṣhati* and *sandal*, and of *betel* and *nut* (*tāmbūla*) to the Brahmins who have been fed in the *khaṇḍika* *chatras*.

And from half the money obtained in *Tagulatti* for the god,—from the gardens which *Sicharasa*, *Haṭṭagāra*, *Boḷarasa*, *Mahadeva*, the agents (*kaj-jangalu*) presented—and from the seven *vritti* to the east of *Siddahalli* given by the faithful, there shall be performed daily *gaddige piṣe*, worship with incense, oblations and the perpetual lamp; and one thousand burnt offerings of gingeli seed (*iṭṭa homa*).

And from month to month, on the two 8th and two 14th days of the moon, on new moon and full moon days, at the *vyati-pāta* and equinoxes (*sankramana*),

—at these auspicious times, first performing all the usual daily services, then the teachers of the *sāstras* will recite the *Sāntigadhyāya*, the 6th of the *S'iva-dharmas*; and according to the rules therein making a *maṇḍala* in front of the god, with the proper incantations place on it offerings of food (*bhūti*)—and pronounce a blessing on the reigning sovereign (*deśavameśva kṣatrigñaman*), on cows and Brahmans, and the principal director of the ceremonies.

And whenever they happen in the year, on the mahāparvas, the two equinoxes and the two solstices, on the eclipses of sun or moon, at the full moon days in Aśvāḍha, Kārtika, Māgha and Vaiśākha, on which occasions the service performed brings as much merit as worship for six months—at those auspicious times, beginning with a thousand *goddige pūje* (worship of the god's throne), then performing the *pūnyāha vāchane* (repeating praises of the day and purifying the assembly by sprinkling), and the *sāstra khaṇḍikas* separating the *garu-maṇḍala*, *vidyā-maṇḍala* and *S'iva-maṇḍala*—these three *maṇḍalas* worshipping, shall recite the *s'ānti adhyāya*.

And the four *veda khaṇḍikas*, filling four purified pots with water; and taking perfume drugs, gall of cattle, the five kinds of sprouts (*vis.*, those of the mango, wild fig, banyan, sacred fig, and waved leaf fig), five kinds of bark, the five products of the cow (milk, curds, ghee, urine and dung), cardamoms, sandal-wood, &c; will put these into them, and place them towards the four points of the compass, and repeat the verses in praise of *S'iva* from the four *vedas*. The *goddige pūje* being thus ended—

Then making before the god eight libations, and anointing him with the *pancha gavya* (the five products of the cow above mentioned) and the *panchāmrita* (*vis.*, milk, curds, honey, ghee, and coconut-milk); will mix the flour of wheat and rice in warm water coloured with turmeric, and then ladle the god with kus'a-water, sandal-water, flower-water, pure-water, gold-water and jewel-water.

After that the *vedic* priests, taking up these four pots, will approach, repeating the verses of the *Rig-veda* commencing with the word *samudra*, and with their arms performing the auspicious bath, will place upon the god the five sweet perfumes (*vis.*, two kinds of civet, scented vermilion powder, superfine camphor, and musk). Then according to the *sāstras*, decorating him, and tying on the sacred thread, making the offerings of *madhu-parīṣa* (a dish of plantains, honey and curds) and *āchamanīya* (a little water), and worshipping him with flowers, fruits and food, with burning of incense and lights, and waving of lamps,—they will place in four metal plates lamps made of the five

kinds of colored rice, each with three wicks, and wave them three times before him, with hymns of praise, with the sound of all the drums, the conchs and horns.

And at the three seasons (morning, noon and evening) after making an oblation of rice, milk and sugar, of cakes and other eatables; and presenting betel-leaf and areca-nut; they will offer around that oblation balls made of sugar as a *bañi*. Then shall they come and worship all the gods of the village.

And at the *uttarāyana* (the equinox in which the sun enters the northern signs), anointing the god with 100 gales of ghee, and making a large garland of flowers containing 1008 blossoms of the blue water-lily, they will worship him therewith.

And at the full moon in Māgha they will make an oblation of ghee, and in Chaitra, after performing high service, will send the god on a high car, and take him to visit the reigning prince, exhibiting the umbrella, the *chāmara*s, the great banner, the standards, the vessels and the mirrors; sounding all the most auspicious musical instruments, conchs and horns, as well as those in daily use; displaying all the pictures, &c., which daily surround the god. And after making a grand illumination they will return and cause all to be placed in their positions again.

Thus shall the king who rules our *nád* and his chief accountants and the 32,000 remit the dues in their several places and maintain the gift. Thus will they gain all the regions procured by the merit of reading the *Sāma-veda*, of making gifts, and of reading the *Yajur-veda*. Thence enjoying the pleasures of the Rudra-loka, and for endless ages dwelling there in happiness, they will then obtain an eternal, indestructible, undisturbed place in the dwelling of the god Soma-nalina (S'iva), and there abide in everlasting joy.

Of making a gift or continuing it, the continuing it is the best, for he who makes a gift obtains *svarga*, but he who continues it obtains final beatitude.

(Some illegible).

103. *S'ila S'asana* at Taldagundi, date A. D. ? 1191.*S'ila ft. 6 3' x ft. 3 3'.—Raja Kannaḍa Chavectors.*

Served.	Sun.		Moon.	
Cow suck- ling calf.	Dvara- palaka.	Linga under a canopy.	Dvara- palaka.	Votary.

Adored be Hera Praise to S'iva, the husband of Pārvati, having the crest of the crescent moon, destroyer of the sins of all people, served by rishis, by whom all the world has been adorned, wearing serpents as his ornaments.

May it be well—While the powerful emperor, *Vira Ballāḍa Devarasa*, protector of all the world, favorite of earth and fortune, a sun in the firmament of the *Tāḍava* race, a chintamani to the desires of all, Rāja of the *Māle Rājas* (hill rājas)* . . .—was ruling his kingdom in peace and wisdom†—at that time;

In the world great with all good things, and surrounded by the girdle of the sea filled with the high waves of the Ganges, shines *Jambū-dvīpa*, conspicuous with the rich country of *Kuntala*. In it, ornamented with pleasure groves grateful to the minds and eyes of men, with clustering branches and fruit, and with lakes surrounded with lines of lotuses covered with buds and leaves, were the pre-eminent lands of *Kedāra*, whose king, the chief of many countries, of which *Banavase* was the first, *Mukhanna Kaṇṇabha*, born to confer benefits on the world, rejoicing in gifts, to the Brahman race in the south . . . selecting from *Ahichchhatra* agrahāra 12,000 Brahmins purified by agnihotras, belonging to 32 families, bringing them thence and placing them before him, sought out for them a holy spot, celebrated in the four ages, pure, distinguished by *Pranames'vara* and others, by Five Lingas established by Brahmas and other gods, and made there an agrahāra named *S'hānarudrapura*.‡

* Cf. note p. 7.

† See note p. 2.

‡ *Sandi pras'asta samasta vastu vistāra Gaṅgottanga lavanga sangatim apārāṇava bhūḥa jaḥa vajaya valayita vasuvati s'ukha pras'ā viś'esha rāpa Jambūdīpa kanta Kuntala manḍala manḍava sakala jana mano nayanāḥ rindārdāṇeka ś'oka phala pūga kaṇṇala dāsa vīṇaḥ kannaḍa kuvāḇa vīḍaḥ sarasara vara ta'dha ta'a kalida kaḥana kalāra Ketāroddhina des anga-ḥarasaṇa Banavase mola enisid aneka nappes'varam Mukhanna Kaṇṇabha jagad anugraha vīgraham āṇa vīṇaḥ dākshīḥa pāṇāḍoḇu vīpa kulama . . . kapi . . . deydānta deydāda nādāḥ Ahichchhatragraṇāḍrasam āvāḥiḥiśi ahīḥiśi pāḇāda pavirāśirāgnihotra pavitra āvā-ḥtrinaśat vīpa ku'undāṇava monḍiḥu taṇḍu chatur yuga prasiddha viś'vādha chatur āvāḥiśāna Chaturvādha pratish'hita Pranames'vara pramukha sura pratish'hita Pancha Lingalingita tīrtha kshetrāḇoḇu nāḇi vād'hita mahāgrahāḍam S'hānarudrapurāda pāḇeḇoḇ ad entem !*

To describe it—Filled with the sounds of groups of parrots, with fields of paddy, groups of lotuses, and lawns of spreading creepers, abounding in beautiful gardens, melodious with full grown cuckoos—this place thus glorious, as if, resolved that no other should equal it, had fixed that bound as a charm, lay near the mountains. But as if fearing that surrounded by mountains it would be dark, Indra, the splitter of mountains, had removed the mountains to a little distance from that *Tānagundīru*.

In its groves were the sandal with its comely leaves, the young red sandal, the coconut palm, the clove tree, the citron, the chamraka, the neem tree (*margosa*), the minuscaps elangi, the asoka, the areca palm, the *boeswellia thurifera*, the fragrant jasmine, and the mango.

In it were professors skilled in medicine, in sorcery (or magic), in logic, in the art of distorting people by incantation, in poetry, in the use of weapons, in sacrificing, . . . and in the art of cookery to prepare the meals.

While its groves put to shame the groves of Nandana, such was the glory of that great agrahāra that all the surrounding country prayed to be taught in the four vedas, their six vedāṅgas, the three rival divisions of mīmāṃsā, the tarka and other connected sciences, the eighteen great purāṇas, the making of numerous verses of praise, the art of architecture, the arts of music and dancing, and in the knowledge of all the four divisions of learning which were possessed by the Brahmans of the *Sihānagundīru* agrahāra.

Oblations of food, milk and curds, rich milk, pudding of rice, these all abound in this village, thus did each pair of gods ever sing to each other throughout the night.

To describe the Chakradhara of the learned of that village—Having by the circle of his wisdom relieved the village of great trouble and thereby bestowed a benefit upon it, he had received the honorable name of *Chakranya*.

Whose race was as follows:—Filling the whole world with his fame as the glory of the 32,000, giving protection to many multitudes of Brahmans, of great virtue, the essence of piety, diligent in worshipping gods and Brahmans, was the Brahman lord *Mālinaga*. In virtuous life equal to the sons of Manu, possessing a knowledge of all sciences, true in speech, distinguished in the assembly, of great and secure wealth, born in the race of Brahma, worthy of obeisance from all, for the utterance of whose praise all the learned were unequal, renowned in the Vis'vāmitra gotra, thus illustrious was *Māli Bāja*. To the assembly of the learned, and to those who were

under his protection, to those who were his friends, and to all who were worthy, like a cluster of fruit he granted all their desires as soon as ever they approached him.

Thus having like us Govinda appeared in the world as a kalpa-vriksha and gained a great name, the learned Māṁṣī obtained a son, a possessor of all virtue. And his son obtaining praise from all people, a mean to raise the fortunes of his family, the Brahman Māṁṣinaya rose in the world.

His offspring was as follows—As king Pāṇḍu had five sons, so to him also were born five sons—Vāmana, Trilochana of unequalled greatness, Is'vara, Dhanagopa, and Nrisiṅha. That these were benefactors to the world and an ornament to their race, to render them this praise did all the earth love. Among these five the most illustrious, understanding the divine method, was the Brahman named Trilochana—like the tender sprout which the hand has caught, or a kalpa-vriksha, so among his illustrious brothers was he the first.

Of a disposition the praise of all, possessed of virtue, character, worth, a relative of all the good, with a form like the forms of those who were the embodiments of all the vedas and śāstras (the ancient rishis), knowing the glory and the attributes of the two lotus feet of Śiva, who could equal thee, Trilochana, adorned with the gem of all good qualities.

Of a piety which consecrated the image of *Pranamas'vara* shining like a new Brahma, this Trilochana, with an excess of ardour like one possessed had overcome all jealousy between Lakshmi and Sarasvati, and gained the favor of both.—May our minds be thus free from impurity, our dispositions devoted to acts of merit, our desire a birth place of all good qualities—so did all the Brahmins pray.

His mother's family was also fortunate, descended from Kes'ara, grantor of benefits to all, whose son was Bāha, whose son was Vāmana, a light upon the people. Among his daughters and grand-daughters the most renowned was Māhikavve. She was the chief wife of Māṁṣinaya, and as to her were born five sons, she is Kunti herself was it said. How great then by fortune was Trilochana. To the goddess Rati in beauty, to Sarasvati in wisdom, to Pārvati in majesty, to Arundhati in chastity, was she equal, and even greater merit had she obtained in the world, this mother Māhikavve.

Thus born of pure descent by his ancestors in both lines, and being the abode of prudence, morality, humility, vaidika (religious devotion), laukika (worldly wisdom), virtue, docility, kindness, liberality and many other qualities

—that *Trilochana Deva* thus thought within himself, 'I must obtain a pure merit which shall endure as long as moon and stars'—whereupon Prayāga Parāśara appearing to him in a dream in unequalled glory, and saying, 'As in former times Nṛsiṃha was in the pillar at the desire of Prahlāda, so will I be in this stone' vanished. To the god *Mādhava* thus established, in the Śaka year 1113, the year Siddhānti,* the month Chaitra, the 11th day of the moon's increase, Sunday, at the vyatipāta, the time of the equinox—*Vāmana*, *Trilochana Deva*, *Isvara Deva*, *Govinda Deva*, and *Narasimha Deva*, these five, worshipping the feet of the chief Brahmins in the 32,000 country and gaining their consent—gave in permanence, free of every burden, for the decoration of the god *Mādhava* and the temple processions (*angabhoga* and *rangabhoga*), from their vṛtti in the southern plain, namely in the paddy land near the tank, the Maragundi paddy-field of 60 karmas—and from their garden on the northern side 60 karmas.

Whoso preserves this gift will obtain eternal merit; whoso thinking evil usurps it, incurs the sin of killing cows and Brahmins in Vārāṇasī and Kuruśhetra.

Moreover for preserving the perpetual lamp before the god *Mādhava* the *Seṭṭis* who were his worshippers sold to the hands of *Trilochana Deva* 5 karmas of garden land.

Their glory was as follows—Excelling in all kinds of learning, ignorant of falsehood, passing their time so as not to fail in obtaining a better world. . . .

(Some illegible.)

104. Śīla Śāsana at Taldagundi, date A. D. 1107.

Size *f.* 4 × *f.* 2.—*Heja Kannaṇa Characters.*

The donor.	Moon.	LINGA.	Sun.	Cow cash- ing est.
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Adored be *Saṁbhava*, beauteous with the chinara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May it be well.—While the kingdom of *Trībhuvana Malla*, protector of all lands, favorite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Salgās'raya kula*, ornament of the *Chahūkyas*†—was increasing in prosperity to endure as long as sun and moon—

* There is a discrepancy of 8 years between the name and the number of the year, besides which the latter has the appearance of 1173 which would not fall within the reign of Vīra Ballāḥa.

† See, note p. 14.

Whoso maintains this gift will derive the merit of presenting tawny cows to Brahmans. He who alienates it incurs the guilt of killing Brahmans and cows. Whoso usurps the land presented by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

Jānaki being the mother who bore him, the celebrated Mādhava Bhatta his father, the hero, the home of wisdom, the lord Goyda Rāja his cousin, he was as if Brahma had created him to obtain for the Vatsa gotra the reverence of all the other gotras. How illustrious then was he by nature.

Whoso thinks to rob *Pranames'vara* will fall into the great sin.

105. Śīla Śāsana at Taldagundi, date A. D. 1033.

Size ft. 3 4' x ft. 0 11'.—Hale Kaunaḍa Characters.

A figure
holding an umbrella
in one hand, and a club
in the other

Cow suck-
ling calf.

May it be well.—While the kingdom of *Jaya Śimha Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyās'vaya Isida*, ornament of the *Chālukyas*,^{*} *Jagadeka Malla*, was increasing in greatness and splendour—

In the Śāka year 950, the year Vibhava, the month Pūṣya, the 5th day of the moon's increase, Sunday, the day of the sun's entering the northern sign,—with the approval of all the 32,000 of the immemorial (*anādi*) agrahāra of *Sihānakuridāru*, a grant was made of 12 mārus by the measure of the gaḍimba pole of the god *Pranames'vara*, to continue as long as sun, moon, and stars.

Whoso maintains this gift will derive the merit of presenting a thousand tawny cows to a thousand Brahmans in Vāraṇasī and Kurukṣetra.

* See note p. 14.

106. *Sila S'asana at Taldagundi, date A. D. 1091.**Size ft. 3 x ft. 1 2'.—Ita's Kannada Characters.*

The Deceen.

Linga.

Mandil.

May it be well.—While the victorious kingdom of the illustrious *Tribhuvana Mallā Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyās'raya kula*, ornament of the *Chalukyas*,* was continually increasing in prosperity, to endure as long as sun, moon and stars—

May it be well.—The chiefs of the great agrahāra which is the residence of Prames'vara, the lord of the three worlds, set up by Brahma, praised by all worlds, the father of all, the golden wombéd,—having come from *Abichchhatra* 32,000 in number surrounded by 12,000 *agnihotras*,† distinguished for the holy acts *yama* and *nīyama*,‡ and for bodies purified by plunging into the waters of the sacred bathing place made holy by the presence of the Five Lingas consecrated by Brahma, Indra, Rudra, Yama and Agni; vessels filled with merit, intent upon the continual performance of works of merit, possessors of 144 villages in the south, deciders of disputed points in dharma, freed from all sin by the purifying final ablution after many sacrifices, obstructors of the regents at the points of the compass, a refuge to the brave, with lotus feet worthy to be honored with gifts in assemblies of the learned, of Brahmins and kings; a joy to the hearts of all their dependents, lions to the elephants the trembling kings, suns to the lotus of the *vedāṅga*, *upāṅga*, *mīmāṃsa* and other sciences; suns to the spreading lotuses the subjects of jurisprudence, the *purāṇas*, poetry, and dramas; moons unfolding the water-lily buds the hearts of the people; preservers of the glory of their race; giving no place to anger, avarice, pride or enmity; far from sin; a refuge to learned men of distinction; embodied gems of virtue; an asylum for the foremost professors of science; shining with a fame equal in purity to Kailāsa or the moon; a circle of the jewels of wisdom; like Himālaya in justice, courtesy, bravery, dignity, virtue, purity, rectitude, fortitude, and valour; like Lakshmi to the lotus of the Brahman race, an immortal diadem for the fair lady the Kuntala country, performers of the six holy acts, protectors of all in distress, destroyers of all their enemies, a succour to all the destitute, a cage of adamant to all who claimed their protection; powerful to curse or to bless; accomplished in all the holy acts *svādhyāya*, *dhyāna*, *dhāraṇa*, *mauna*,

* See note p. 14.

† See note p. 16.

‡ *Abichchhatra samāgata devādā'saḥsara agnihotra parivṛtta dūtrīṇa'st saḥsara . . .*
śhyā sameta.

anushāna, japa, samādhi,* the 32,000 of the auspicious great and famous village of *Tōnagundāra* . . . †—in the 16th year of the Chālukya Vikrama era, the year Prajotpati, at the time of the sun's entering the northern signs, Sunday—at the request of *Tiamula Vāsudeva*—for the daily service of the god *Yamesvara*—presented below the rising ground near the stream which descends from Kanagila ghāṭa, in Kaṣachannahalli—obtaining it from the hand of *Biliya Kes'araya*—three mattas according to the keyiguni account (?), in figures 3 matta.

Whoso maintains this gift will derive the merit of presenting a thousand tawny cows to Brahmans in Vārāṇasī. Whoso usurps this gift incurs the guilt of killing a thousand cows. Whoso by violence takes away the land presented by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

May it be well.—The 5 kammas for the god *Yamesvara* given to the hands of *Chandresvara Deva*, to the south under the Indra tank of Moḷeyūru, let none encroach upon.

Whoso usurps this gift incurs the guilt of killing a thousand cows.

107. Virakal at Taldagundi, date about A. D. 1100.

Six ft. 5 in. × ft. 2 10'.—In's Kannada Characters.

	Moṇ		Sun	
The hero		Large.		Cow stick-
in the process.				ling calf.

(The whole of the inscription down one side of the stone being defaced,

The hero being borne to heaven by
celestial nymphs bearing chaurins.

nothing continuous of any importance has been made out.)

The hero, in front of a herd of cattle, receiving a
flights of arrows on his shield, and withstanding,
sword in hand, a large number of assailants.

* See note p. 16.

† *Sṛīman mahā uṣṇṇa grāma Tōnagundāra mūrttirahādāśāṣṭam.*

108. *Śīla Śāsaṇa* at Taldagundi, date A. D. 1048.*Size ft. 4 2" x ft. 2 1".—Ma's Kannada Characters.*

I adore the god *Vindhyaka*, who speedily removes all the difficulties of his worshippers.

May it be well—While the victorious kingdom of the illustrious *Traṭṭobya Malla Dera*, protector of all lands, favorite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyis'raya kida*, ornament of the *Chātūtyas*,* was continually increasing in prosperity, to endure as long as sun, moon and stars—

While the dweller at his lotus feet—May it be well—entitled to the five great drums, chief of all the tributaries, like Vishnu a lord over many great kings, an abode of fortune, a *Dadabānala* to the ocean of his enemies, a lion to the elephant his foe, granter of their desires to all who came to him, a deity incarnate in supplying all the wants of risins, a mine of liberality and kindness, a cage of adamant to those who claimed his protection,
a safe asylum to the learned obtaining the reverence of all,
a thunderbolt weapon to the race of hostile kings, to young women a *Maumatha*, possessed of all learning, to strange women as their son, brave as *Indra*, a benefactor to all his dependents, fierce to proud enemies—the auspicious *Mahī Manjales'vara Singana Derarasa* was ruling in peace and wisdom† the *Risakonda* Seventy mandala, the *Banarase* Twelve thousand, and the *Santalige* Thousand, punishing the evil and protecting the good as far as the Western Ocean.

At that time, in the year *Pārthiva*, the month *Pushya*, the 9th day of the moon's increase, Sunday, it being the day of the sun's entering the northern signs,—to provide for worship and daily service in the temple of *Lhagavati Halliyabba Devi*, set up near *Balligāce*—gave a *thala-vritti* of 18 *mattas* according to the *katsavi* pole, and for the distribution of food, a flower garden of 6 *mattas* to the west of the street of that goddess.

Moreover for the ablutions, the daily offering, for feeding the attendant priests, and for repairs of the temple, gave up, on the east of the *Nágarabhāvi* street, *kammas* 18—washing the feet of the priest of that place, *Lakshmanes'vara Śi'va Pandita*, accomplished in the holy acts *yama*, *nīyama*, *śrádhya*, *dhyāna*, *dhāraṇa*, *mauna*, and *amsh'hana*,‡ with pouring of water and every ceremony, free of all burdens.

* See note p. 14.

† See note p. 2.

‡ See note p. 16.

The eastern boundary of that *thalavritti* is the small stream flowing east and south from the west of the Ara tank. The southern boundary the stream from the south side of the Ara tank flowing west. The western boundary the east bank of the *thalavritti* of the god Rāmes'vara irrigated from the south. The northern boundary the drain which runs to the fields. The western boundary of the flower-garden is the small stream north-east of the Kabbina pond. Thence the eastern boundary is to the south of the tank of the god Bālāditya Tejomārtānda.

The northern boundary of the street of the Devipura is the northern well of the goddess. Thence the eastern boundary is the eastern limit of the land belonging to the god Tejomārtānda. The southern boundary is the nirgundi tree to the south of the pond at the south east angle of the Devipura.

The eastern boundary of Nāgarubhāvi street is that well itself. The southern boundary is the path running north from the south-east angle of the street. The western boundary is the path running in that direction. The northern boundary is the large rugged rock at the north side of the street.

Whoso maintains this gift will obtain the merit of presenting a thousand fawn cows to a thousand Brahmanas-versed in the vedas, and of presenting double headed (*i. e.*, parturient) cows, decked with the five precious stones, at the holy bathing places of Ganges, Samāsi, Kurukshetra, Prayāga and Agritīrtha. Whoso usurps it incurs the guilt of the five great sins, and of killing in those places with his own hand a thousand Brahmanas and a thousand cows.

Poison is no poison. The property of the gods that is the real poison. For poison kills one man, but a gift to the gods (if usurped) kills a man with his son and descendants. Whoso by violence takes away a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. The earth has been enjoyed by Sagara and many other kings, whose reward was in proportion to their (gifts of) land. The bridge of merit deserves your support O kings of the earth. Thus from age to age cries Rāmachandra to the kings who come after him.

Whoso being able to perform it withholds his hand from a work of merit, incurs the guilt of slaughtering a thousand cows. Whoso entirely alienates a gift when made, incurs the guilt of killing a crore of cows.

109. Virakal at Sorab, date A. D. 1193.

Size ft. 4 x ft. 1 1/2.—Haja Kanna's Characters.

Sun. Moon. Hindi.

The hero
in the presence

Linga with Priest.

While the victor over all kings, shining with wealth, filling with delight the apsara nymphs, first in the army of heroes, subduer of the base-born, brave in war, a collection of fortune, the auspicious *Debhalaraja* (?) was ruling the kingdom of the earth—receiving orders from *Vira Hollā's Deva* for war—

The hero being borne to heaven by celestial nymphs wearing channara.

in the month Bhādrapada, the 8th day of the moon's increase, Sunday, of the Śaka year 1116, the year Pramidi,*—when *Devana Nāyaka*, the guard of the village of Hoya Sakuti in the Jiddulige Seventy, slaying Hadvāla Māyaja, seized his cows, and Hūhali Bira Gauja, and Kāla Gauja's servant, the son of Varāla Jasadaja, recovered the cows,

The hero, in front of a head of earth, putting to the sword a
braveman. Two others crouching in the background, one
armed with bow and arrow, the other with sword and shield.

he killing many, pierced the horse, slew its master, and went to the world of gods. For his distinguished bravery was granted 15 karmas . . .

110. Virakal at Sorab, date (?) about A. D. 1200.

Size ft. 5 3/4 x ft. 1 1/2.—Haja Kanna's Characters.

Linga with Priest.
The whole in a temple.

The hero
in the presence.

Hindi.

Adored by *Sambhu*, beauteous with the chinara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May it be well—While the victorious kingdom of . . . protector of all lands, favorite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyā's rāja kula*, ornament of the *Chakravyas†*. . . by order of the Mandales'vara . . .

The hero ascending to heaven in a car, attended by
celestial nymphs bearing channara.

* This is apparently an error for *Pravardika*, which corresponds with A. S. 1119, while *Pravardika* falls 34 years earlier.

† See note p. 14.

Vikramādityarasa killing many, went to the world of gods.
For his bravery, gave 50 khammas of paddy land.

The hero, with insignia of rank and a shield-bearer behind, discharging an arrow at a horseman of rank who is supported by other distinguished persons. A horseman, also of rank, galloping on to the field on the left.

Whoso maintains this gift derives the merit of presenting a thousand cows to a thousand Brahmanas in Vārāṇasī, Gāyā and Kurukṣetra. Whoso usurps it is guilty of the five great sins.

Who wins in war gains spoil, who falls enjoys the celestial nymphs. What fear then of death in war to him who must at some moment give up all. He who is killed in war becomes like very Indra himself, will rise to Svarga with the pomp of a mighty king, and in the groves of Nandana enjoy all delights with the apsara nymphs. May it be well.

III. Virakal at Sorab, date A. D. 1232.

Size ft. 5 9" x ft. 2 3".—*Has Kanna's Character.*

The hero in the presence.
Edging with Point in a Temp.
Blasht Covered by an attendant.

Adored be *S'ambhu*, beauteous with the *chāmara*-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

Celestial minister.

May it be well—From the beginning of the reign of the mighty emperor *Rāmachandra Deva*, a *Nārāyaṇa* to the *Yādava* race, powerful by his own strength,

The hero ascending to heaven in a car, attended by celestial nymphs bearing *chāmara*.

the 12th year, the year *Svabhānu*, the month *Phalguna*, the 6th day of the moon's increase, Monday—while the aid officers *Soyi Deva*, and *Govinda Deva* were watching *Kuppaia* engaged in a hand-to-hand fight, and seeing how skilfully he had been trained were greatly astonished at his prowess—*Sāmanta*, the son of *Hirya Sakana Bella Gauja*, fighting bravely in the distance with *Jagaḍāla Kāla Gauja* and distinguishing himself, stabbed him and went to heaven.

A warrior (*P Kuppaia*) on foot, in front of a number of horsemen, (one of whom is a person of rank, having a trumpeter on one side and an umbrella-bearer on the other, killing a man on horseback armed with a lance.

Who wins in war gains earth, who falls enjoys the celestial nymphs, what fear then of death in war to him who must at some moment give up all. The slain obtains svarga, the victor obtains the earth. Great prosperity, Fortune.

The hero, at the head of a band of spearmen,
 Kṛṣṇa; another leading a similar band.

112. Rock Inscription at Tekal, Date A. D. 1513 (?)

Size not given. Kannaḍa Characters.

Two	San		Kann.	Letos	Enry.
Pent points.		Vishnu's		had.	
		Licence and Council.			
Now and later.					

May it be well.—In the year 1484 of the victorious increasing era, the year Pramādiḥa,* the month Phālguna, the 1st day of the moon's increase,—When by order of *Deva Rāja Mahārāja*, to *Gopa Rāja mahā manjales'vara*, ornament of the earth and of fortune, a pestle for pounding (?) Ere sūmanta, the conqueror of Eraganra, the setter up of *Ganga Hāle Sambī Rāja*, ruler of (?) *Patana*, son of *Sāluva Tippe Rāja Voḷayar*—*Abhena Voḷayar* and *Mādana Voḷayar* gave *Tekal* to that *Sāluva Gopa Rāja*—

Malappa Danayaka and *Singa Danayaka*, the ministers (*pradhāna*) of *Ballā'a Rāja*, being angry that the arrangements formerly made by them were altered, by order of *Varada Rāja*, *Gopa Rāja* went to them desiring to make peace again. On which, that minister *Singa Rāja*, having both the inner and outer forts, made them over before the face of *Varada Rāja*.

On building the bastion (*kolā'a*) called *Rāja Gambhīra*, that *Gopa Rāja* and his son *Tippaiya*, causing a tiger to be seized and brought forth, hunted it. Great good fortune be to the bastion where it died.

Inscription to the right of the above.

A Dog holding a Tiger by the throat.

This hound called *Sampige*, seizing and tearing open the skin of the neck of the tiger, wandered about in various places. To *toḷi Tirumala* who restored it, by order of *Varada Rāja*, 3? of paddy land, 3? of field, and a flower garden were presented. This paddy land and field may be held under the written order of *Varada Rāja*. May it be well.

* From the great discrepancy between 1484 and Pramādiḥa it may be conjectured that the latter should be Pramādiḥa which would very nearly correspond. Some parts of the translation are doubtful.

113. S'ila S'asana at Begur,* date (?) about A. D. 850.

Size ft. 7 9' x ft. 7 8'.—Pūrveda Raja Kannaḍa Characters.

May it be well.—While the auspicious *Eṇeyapparasa*, brilliant as lightning descending among the stars in the clear firmament of the world-renowned *Ganga* race, protector of the mighty kings of *Vajala* and *Mekhalā*, the chosen lord and possessor of the fortune of the auspicious *Taḷa's* dominion, adorned with the ornaments of a cluster of innumerable good qualities, of superhuman power, having despoiled all his enemies of their territories, was ruling the *Gangavāḍi* Ninety-six Thousand under the shadow of his single umbrella—

Desiring to fight with *Bīra Mahendra*, *Agyapa Devanga* with his tributaries came against the whole *Nāgalla* army and fought with all his footmen. When the slaughter of the battle became very great, taking to the elephant for refuge, he was pierced and died. *Eṇeyappa* hearing it, rejoiced, and fixing a tribute for *Iru Gange Nāgalla*, set up a great sāsana to be in *Bempūru*, and gave him *Ankal nād* (or *Kal nād*). What that was I will describe;—*Bempūru*, *Tāvagūru*, *Pūchina*, *Pullimangala*, *Rātaniḷu*, *Nallūru*, . . . *Peramūru*, *Kādala*. Thus much, with the fields and boundaries, did *Eṇeyappa* give to .

Nāgara. Great prosperity! Fortune.

(? Witnesses) *Nallūru Kāma Gauḷa*, *Rājyanna*, *Igdalara*, . . .

Malliga . . .

The bas-relief, unless meant for the fight itself, seems to represent the massacre of prisoners taken in the battle, by throwing them before an elephant, probably the one captured from the enemy, as indicated by the arrows still sticking in his fore-

* This elaborately sculptured stone (see frontispiece) is now in the Mysore Government Museum at Bangalore. The following is the text of the inscription.

*Svasti || Samanta Manasa vāṇa Ganga iḷa ganna nivaṇa tēṇṇapaṇa iḷa nāṇḍaḷa
vāṇa Vajala Mekhalinela pāḷa s'ri Tāḷāḷipalṇa Lakṣmīśvaranna evaṇa pūḷi tūḷḷaḷ agavāṇa
ganna ganna vāḷḷāḷanna vāḷḷāḷāḷa vāḷḷāḷi S'riṇaḷ Eṇeyappannaṇa pannaṇa dāṇaṇa nāḷḷatṛaṇa
māḷi Gangavāḍi tondaḷāḷu sāsiraṇṇaṇa iḷa cāḷatṛa cāḷḷāḷṇaḷi āṇṇa iṇṇa Bīra māḷa-*

head. Those who escape destruction from the elephant are led up to be despatched by the king himself, or are spared by some of his attendants, two of whom are seated on the elephant.

The victorious king is seen on horseback, sword in hand, with mangled bodies of his slain at his side, which the crows are pecking at. He is accompanied by two horsemen, and his umbrellas (the insignia of rank; one a triple one, are borne along with him. A herald preceding him proclaims the victory through a long trumpet, while *Tifys*, the god of the wind and regent of the north-west point of the compass, rides forth on his swift antelope to spread the news abroad.

Other celestial beings take a part in the scene. On the right, the terrible figure of the three-eyed Bhairava appears, borne by two attendants. He wears a garland of skulls, is half riding on one dead body and has a headless trunk of another at his feet. In his left hand he holds a human head, and with his right is gorging himself with the flesh of the victims, a portion being handed to him by a boy seated on the crump of the elephant. Above this horrid figure is one of Kālī or a female companion holding aloft a victim whom she is about to dash before the elephant.

On the upper part of the picture appear the *Apsaras* or nymphs of Indra's paradise, who according to the *Vêda Sâstra* doctrines are the portion of brave warriors and bear them in their arms or in triumphal cars direct from the field of battle to paradise. The queen of the *Apsaras* appears seated on a throne (!), her feet resting on a footstool grotesquely carved like a man on all fours. She is attended by females on each side holding a *châstros*, an indication of rank. On the forefinger of her left hand, she holds a bird (what bird is doubtful, it does not look like a parrot,) which another female behind is trying to snatch into a cage. On the right of this part of the sculpture is the only one of the celestial nymphs who exhibits an interest in the proceedings. A warrior at her side is loading a *jingal*, but for what purpose is not clear, unless to shoot at the bird before mentioned.

On the left, immediately over the king, stands a female figure under a *déouja* *stanika* or flag-staff, holding something (perhaps a bag of money denoting wealth) in her left hand. The other hand appears bound to the flag-staff, and the sculptor may have intended to represent thereby the goddess of victory or fortune as forced to attend upon and inseparably attached to the standard of the king, a common metaphor in inscriptions.

(trans) *hidale-sa* *ayyapa* *devanga* *sawanta* *sahitam* *nagattarava* *anghu* *valide* *tumbe* *pajigal*
kati *halaga* *vali* *halahode* *angyal* *attirida* *attida* *ada* *kala* *Eravagani* *mechi* *Iru* *Gange*
Nagattara *va* *nam* *gatti* *Bempirana* *irala* *mas'asana* *band* *Ankalud* (or *Kalud*) *ittan* *ay* *du*
valide *Bempiru* *Tavagiru* *Pachina* *Palluvangala* *Natantu* *Naluru* . . . *Peravuru*
Kadala *isittuvam* *pala* *mare* *sahitam* *ittan* *Eravaya* . . . *Nagarange* *mangala*
malu *s'ri*

Nallāra Kāma Gāndhārū || Bāhamaṇa || Iḍalava || Mallikā Arundadhī ||

114. *Sila S'asana* at Devanhalli, date A. D. 1697.*Size ft. 8 2' x ft. 3. 2'.—Hale Kannada Characters.*

San.
Vishnu's
Daisus.

Heau.
Vishnu's
Couch.

May the right tusk of the Boar form of Vishnu like a sceptre protect us, on which forming a small canopy rested the earth, surmounted by the golden peak of Meru.

May it be well.—In the year 1619 of the victorious increasing S'alivāha-
na era, the year Isvara, the month Māgha, the 15th day of the moon's
increase, Saturday, at an auspicious moment—*Gopāla Gauḍa*, son of *Kempanna*
the lawful wife of *Innaṣi Sanna Bairu Gauḍa*, and grandson of *Muddu*
Bairu Gauḍa, lord of the *A'vati nāḍi*—presented for the worship of the god
*Madana Gopālasvāmī*¹ together with *Rukmini* and *Satyabhāmā*² of the
city of *Devanapura*, which is nourished by the lotus feet of *Venkaṭes'vara*³
and *Alaṇḍamūṅga*⁴—for the daily service and processions, for the fortnightly
processions, for the monthly processions and the annual processions, for the
daily oblations, and illuminations, and for the distribution of food to all the
officiating priests and other servants—the villages of *Malūru* and *Madalūru*
in the *Vaḍagenhalli* hōbli, the villages of *Chetankalli* and *Sogankalli* in the
Nallūru hōbli, a new tank near *Savakanahalli*, a new garden and *Channa*
Vīramma's garden.

Oil for the sacred lamps will be provided for separately, from the palace
revenue.

Moreover we have given all the dues of the following villages,—for the
palanquin bearers of the god and the fanners with *chāmaras*, the two villages
belonging to *Baichapura* and *Bairapura*—for the resident priests the two
villages attached to *Averahalli*.

If any of these attendants absents himself his place shall be filled up, and
the worship of the god be duly performed.

From whatever surplus of money or grain may remain after the perform-
ance of all the appointed services and the distribution of food to attendants,
ornaments shall be made for the god. If the money should fall short for the
carrying on of all the appointed services and the distribution of food to attend-
ants, what is required shall be given from the palace, and the worship as
appointed be performed.

¹ Krishna.² His wives.³ Vishnu.⁴ Lakshmi.

To all who are present at the time of the daily illumination of the god, a distribution of food (*anna prasāda*) shall be made.

At the time of the car procession 40 khandis shall be given from the palace for the feast to the Brahmana.

Whatever other ceremonies have been appointed in the former records of the temple shall also be duly performed. Whatever other ceremonies have been appointed in the former records of the palace they too shall be duly performed.

All cooking shall be done in the cook-room in which the daily offering is prepared. Whoever of the four castes of Brahmana, Kshatriyas, Vais'yas and S'ūdras violates this order, shall be excommunicated according to the rules of his caste.

May all who come to rule the land, whether kings of my own line or of any other, maintain this gift. To them do I prostrate myself. Land given by one's self is a daughter, that given by one's father is a sister, that given by another is a mother. Whoso protects either of these increases his own prosperity.

115. Sila S'asana at Bhoga Nandi, date (?) about A. D. 750.

See pl. 45' x pl. 2 3'—Pārends Hale Kannaḍa Characters.

May it be well—While, entitled to the five great drums, the descendant of the *Pallavas*, favorite of earth and fortune, ornament of the *Pallava* dynasty, *Srīmat Nālandāśilādevīya* was ruling the kingdom of the earth*—

The auspicious *Dharmava S'akti Panjita* . . . *Rāmaya Gāmanja*
 five hundred *śatāis*
Heṭṭamā the enclosure of Nandi

* Except at the beginning the inscription is very indistinct. The following is the text of the opening portion:—

Saṁśi saṁśiḥḥa-pancha-sāḥa-sāḥa Pallava-s'akti-sāḥa Pallava-s'akti-sāḥa S'rīmat Nālandāśilādevīya prithivī vāḥya geyuttana ire.

116. Śīla Śāsana at Mulbagalu, date A. D. 1431.

Size ft. 5 × ft. 1.—Kannada Characters.

May it prosper—May it be well.—In the year 1353 of the victorious increasing era, the year Śādhārana, the month Phālguna, the 10th day of the moon's increase—a temple for this god *Prasanna Virupākṣa*, the wall of enclosure, the towers (*gopura*), the gilding of the pinnacles, the sacred tank in front, the funds for the decorations and processions, the *agrabāras*, the *mantapas*, the *maṭha* for mendicant priests, these and all the other gifts,—through the merit of *Gaja Balakṛṣṇa Devavāya Mahārāja*, the son of *Vijaya Rāya Mahārāja*—such was the service paid to this god *Pratanna Virupākṣa* by the Heggāḷe Devas of the *Viśṇu Varddhana* gotra, *Akṣaya Dandayaka* and *Mādaṇa*, the sons of *Vaṇṇayanna*.

117. Śīla Śāsana at Halebidu, date about A. D. 1217.

Size ft. 8 × ft. 4.—Kannada Characters.

SUN.				MOON.
Attendant with chamber.		A Jain Tirthankara enthroned under a canopy.	Attendant with chamber.	
Cow suck- ling calf.				Elephant.

May the doctrine of *Traṣṭakya Nātha*, the supreme profound *syād vāda* prevail; the Jain doctrine which is a token of unfailling success. May the sign of the moon-rise of knowledge be supreme in the world. May wealth arise from the lotus lake of Jain yōgis. May the sun whose attributes are learning, wisdom and goodness, the friend of his worshippers, shine forth. May *Vijaya Pārśva Tirthas'vara*, lord of the three worlds, who cannot be reached by the efforts of pride, whose three white umbrellas illuminate the city of the world, possessor of all riches, the luminous expounder of wisdom, prevail. Eternally adored be *Om*! Reverence to *Vijaya Pārśva Jinas'vara*, whose feet are illuminated by the rows of jewels in the crowns of illustrious kings prostrate before him, the teacher of merit to the three worlds, the enemy of lust, superior to birth, growth and destruction.

Prosperity to the kings of the *Hoysala* race, a destroying sword to hostile kings, a thunderbolt-weapon to the fiercest.

The manner of its incarnation was as follows—From the celebrated *Brahma* sprung *Attri*, and from him *Soma*. The son of *Soma* was *Parikṛāra*, a king

of the earth praised by all the world. From him came the great king *Ayu*, then the beautiful *Nakula*, then *Yayāti* and *Yadu*. In this line was born the celebrated *Sa'a*, surrounded by prostrate kings, a sea of all good qualities.*

The increase of the kingdom of that king *Sa'a* was brought about on this wise.—

When with joy a Jain ascetic praised by Indra, possessed of the worship of Jains, an adept in all the science of incantations, was performing sacrifice to bring into his power the goddess *Padmavati* of *S'as'akapura*, a tiger bounding forth, on the yogi saying 'Pierce it with the rod of the bow; drive it away *Sala* (poy *Sa,a*),† he removed that danger, whence the name of *Poy-sa'a* became celebrated as the title of the *Yadu* kings—and from *Sa'a* the *s'arāṭṭa* (tiger) became their sign (or crest).‡

When this tiger crest had become theirs could the fortune of courage escape their hands? Henceforth did the *Yadu* kings under the title of *Poy-sa'a* greatly increase in power.

In that line, like the moon among the stars, or as the loftiest peak in a chain of mountains, so arose *Vijaya'ditya*, a conqueror over all his enemies, with a body brilliant as the sun. His son was *Breyanga Bhāra*, of a form like that of *Manmatha*, who had broken the pride of arm of hostile kings, a giver of benefits to the assembly of the learned, an abode of increasing greatness. Before the dread sword of *Breyanga* even touched those his enemies whose bodies had not been prostrated in submission at his feet, their heads rolled off (a play on his name), and a warm stream was formed of the blood gushing from their bodies.

While all the world was filled with his praise, to *Achala Dori* and the king *Breyanga* were born, like the *Trimūrti*, the king *Ballā'a*, the king *Vishnu*, and *Udayāditya*.

Among these the great king *Vishnu* becoming separately glorious, winning from his own family great affection as having brought them to fame with himself, his career was like that of *Nala*, *Nakula* and *Dharata*.

* *Thē aṃgāśāstram | naga'da Brakusana Ati Soma esad s'ri Somaḥ | bhātāḥ poga'uttirpa Purūṣamocipall and Ayur unadī collāḥ | poytippā Nakulaḥ Yayāti Yadu nab'areti'a cāṇḍan'e | nagaḥḥam s'ri Sa'a dhatāḥ nikaḥam saṃyaktā vātāḥkaram. |*

† *S' Sa'a nṛpatiḥ nija s'ri saṃvāḥḥanāḥ | dya' vātāḥ dagaḥḥam vāḥḥam unadī | Jina pāḥ saḥḥam sala'a manṛa nīḥā ka's'alam | vādāḥ Jaina brātā'm S'as'akapurāda Padmavati' Devyaḥ manṛaḥ dāḥm sādḥḥam vātāḥḥaḥ pāl' vāt' vāḥ poga's'arām kṛāḥḥada korin' ōṇ' adāḥ poy Sa'a esad a bhāḥḥam poyḥḥam Poy-sa'āḥḥam Yadu bhāḥḥapoge; d andīḥ cāḥḥa vāḥḥam tūa s'arāḥḥa chāḥḥam ||*

When this king *Vishnu Varddhana* had securely seated himself on the throne, he speedily possessed himself of the glory of all the kings as far as the ocean. Without stirring he acquired the whole of *Male* and all the *Tadu* country. On merely preparing to march, *Kamāra-nāḍ* and *Talakhāḍ* came into his hands. On placing one foot forward *Kanchi* came under his command. Before he had once flourished his sword the *Konga* kings gave up their elephants. What valour was his!

Who can depict the bravery of this king *Vishnu*, destroyer of the pride of arm of the *Choḷa* king, the *Pāṇḍya* king, and the *Keraḷa* king; a lion to the male elephant the *A'ndhra* king; a gale to the clouds the *Lāṇa* and *Varāṇa* kings; a consuming fire to the grove the warlike *Kadamba* kings; a mine of unequalled bravery.*

While the mahā mandales'vara, lord of the great city of *Dvārāvātī*, a sun to the firmament of the *Yādava* race, a head jewel among all princes, having obtained a boon from the goddess *Vāsantīkī* of *S'as'akapuri*, with a gently smiling countenance, enjoying the beautiful pure moonlight of his fame which laughed at the splendour of the autumnal moon or the brightness of *Is'vara's* smile, shining with the enlightenment of unsurpassed wisdom, the light of the jewels in whose foot was overpowered by the brilliance of the new jewels in the diadems of kings prostrate before him, having made war as far as the four oceans, having caused the points of the compass to move with the dazzling rays of his dreadful sword, like a jewelled crown to the goddess of courage, having performed the great sacrifices of the *hiraṇya garbha*, the *tulsi puruṣaḥ*, and *aś'va medha*, a marvellous kalpa-vriksha, a lover of the mistress royal policy, always causing the waves to swell (like the tide) in the oceans of *Yādava* and *Vishnu*, a cage of adamant to all who claimed his protection, having a front brilliant with rows of pearls as large as myrobalaes, a kalpa-vriksha to all the learned, having destroyed all his proud enemies with his victory-producing elephants, his immense armies and flights of arrows; of continually increasing wealth; his destruction of all his enemies was like the breaking up of the great floods, the coursers of the sun being borne away in the

* *Paṇḍurāḍi vārdhāna āyā Male yellannu ā Tadu des'avelannu naṭṭe Kamāra nāḍu Talakhāḍu iṭṭu kōyga sarillannu āyā iḍe murchi Kanchi besat ayeludu Vishnu nṛpaḥ kṛpānnam jaṭiyale nuṇṇe Konga nṛpaḥ iṭṭar iḍḥanna'an ān prathāpēḥ || Choḷa nṛpōḷa Pāṇḍya nṛpa Keraḷa bhāṇa bhājāṇa padā . . . A'ndhra paṇḍa gaja kesari Lāṇa Varāṇa dhārini pāḍa ghaṇi nēṇu haḍṇa s'āram Kadamba varāṇi Vishnu bhāṇḍāṇṇa āryya s'auryya nāḍṭy āṇa s'auryannu ār iṭṭetiṇar ||*

† *Hiraṇyagarbha*—having a golden cow made huge enough to admit of his crawling through it, and after that assmasy breaking it up and distributing the precious metal to the Brahmins. *Tulsi puruṣa*—weighing himself against gold and disposing of it in the same way.

deluge and all the points of the compass filled with the sounds of their neighing; a collection of expanded merit, an unfading collection of good qualities bright as the moon or Ganges, lord of *Gaṇḍagiri*, an elephant-herd (*pāḥalam*) to the herd of elephants the *Pāṇḍya* kings, disturbing all the world with the noise of his armies, a destroyer of all the envious malignants who seek to raise themselves on the ruin of others, a Vishnu to the *rākhasas* the boasting kings, a Kumārasvāmi to *Tārakāsura* the evil kings, a follower of Brahma the good, of a body bedewed with the pure waters of mercy . . .
 a fire to the grove the *Kadambas*, to the *Vengiri* forces the final deluge, a gale to the cloud *Jaya Kesi*,—while with these and all other titles, the illustrious *Tribhuvana Maṭa Bhūja Bala Vira Ganga Hoysa's Deva*, ruling *Talakkūṭa*, *Kongu*, *Nangali*, *Gangavāṇi*, *Noṭambavāṇi*, *Māravāṇi*, *Huligera*, *Halasige*, *Banavase*, *Hānūgāṭa*, *Nāṭugonḍa*, the illustrious and unequalled *Vishnu Bhūbhūja* was holding in his arms both the lady Earth—adorned with beautiful *Kuṭada*¹, with the admired *Madhya*², and charming *Kānci*³—and *Sarasvati*—

The dweller at his lotus feet—shining among the Jain kings as the ancient Indra, in firmness like *Mandara*, of pure descent in the *Kaṇudinya* gōtra, the beloved son of *Eśi Rāja*, a moon to the sea the womb of *Pampāmbika* (i.e., she was his mother), a great refuge for all the world, equal to *Karna*, in war like Indra, with splendid beautiful shoulders, with a fame shining like jasmine buds or still better like the moon or the Ganges, a place of recreation for the science of incantations, a *chakōra* bird to the moonlight of female faces, of a body which was as a stage for the goddess of courage to dance on, one for whose possession virtue and liberality contended, a jewel among ministers, a protector of the Jain doctrines, a head-jewel among the gems the good men, promoter of the increase of Vishnu *Varddhana*'s kingdom, a sun to all the circle of the world, rejoicing greatly in making gifts, having obtained a boon from the goddess *Padmāvatī*, a ruler of the earth wed to the goddess of victory, a golden plate (or champion's medal) on the brow the brave warriors, the *Hiriya Danḍanāyaka* of unequalled glory, was *Ganga Rāja*.

the *Gangavāṇi*

Ninety six Thousand To that *Ganga* *chamūpati* and to *Nāga*
Devī was born *Boppa* *chamūpa*

(All the rest of this fine and important inscription is illegible owing to shade upon the photograph.)

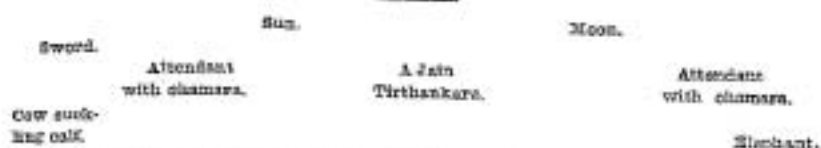
¹ The *Kuṭa* talu country, otherwise *flaming locks*.

² The *Mid*-*Pa* region, otherwise *walst*.

³ The *Kānci* country, otherwise *zone* or *girdle*.

118. Śīla Ś'asana at Halebid, date A. D. 1196.

Size ft. 3 6' × ft. 2.—Has the Kannaḍa Characters.



May the doctrine of *Trailokya Nātha*, the supreme profound *śyāl vāda* prevail; the Jain doctrine which is a token of unfailing success. May he be supreme who is the full moon to the cosmos of the Jain doctrine . . .

May it be well—While the emperor powerful by his own might, a *Nārāyaṇa* to the *Yādava* race, *Vīra Ballāḍa Devarasa*, was ruling the kingdom in peace and wisdom—In the year *Nala*, the month *Kārtika*, the 1st day of the moon's increase, Sunday—of the villages belonging to the basadi which *Siddiyave*, the wife of the mahā vādī, byavahēri *Kavaḍamayya*, had built for the god *Sāntinātha*, *Appayya*, *Gopayya* and *Bāchayya*, the sons of *Mallarassya* the doctor (*vaiddigeya*)—for the worship of the god *Mallinātha'svara* of the semi-nary (*paṭṭasāle*) which they had enclosed within the precincts of the basadi of that god *Sāntinātha*, for repairs of his temple, for enlarging or improving it, for the gifts to be made therein, and for the performance of the fortnightly and daily ceremonies—giving to *Rāmachandra Deva*, the disciple of the mahā maṇḍalāchārya *Madaviya Balachandra Siddhānta Deva*, 60 gadyānas of gold, purchased *Kāḷukallī* of *Kāraṅkure* and *Bammatigaṭṭa* of *Māchiyahalli*.

The boundaries of that *Bammatigaṭṭa* are as follows:—east, the stone of the *Hijli* well; south, . . . west, the *Yelsha* hollow; north, the tank bund.

Also they gave 20 honnu and built with stones the north side of that tank from the south weir of the tank to the stone at the east well.

(The provision) for the daily worship of the god shall be as follows:—For cooking the *ḍālī* (offering of food), 5 *balla* of rice, 1 *māna* of cakes, 2 *solige* of ghee; for the lamps 5 *māna* of oil; . . . for betel-leaf 2 *fanams*, for incense 3 *fanams*, for sandal-wood powder 3 *fanams*, the fee of the officiating priest 1 *fanam*.

(Moreover) to provide daily for the garland-makers 6 *ballas* of rice (they presented) 1 gadyāna. For the food of one or two (persons) to remain at the *maṭha s'āle* to keep watch, 3 gadyānas. For the three *Nandis'vara* (sacred bulls or images of bulls) 1 gadyāna. For the dancing-girls who come to pre-

sent the offering of flowers, Also for the swing, the fortnightly illumination, the ceremonies at the times of eclipses and of equinoxes, for the procession with lights, and for all other ceremonies that are required, for the *dāna s'āle* (hall of gifts or distribution of food), for feeding the poor in the old temple (*basti*) within the town, and for the cook-house all free of every burden.

The priest of the god *S'antinidha*, the farmers (*ganikas*) of *Kāraḍu-halli*, will attend to the maintenance of this gift.

Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

119. S'ila S'asana at Halebid, date A. D. 1637.

Size ft. 5 x ft. 2.—Kannada Characters.

Sun.

Moon.

May the doctrine of *Traśakya Nidha*, the supreme profound *syād vāda* prevail; the Jain doctrine which is a token of unswerving success.

Adored be *S'aṃkha*, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. May the dance of Siva on the spot watered by the daughter of Brahma (the celestial Ganges) be your protection, exhausted by which the hoods of his many serpents being expanded and their mouths gaping they see in the sun's rays a refuge of water provided for their refreshment abounding with flocks of the *śakravāṇa* bird,

May it be well—In the year 1560 of the victorious increasing S'alivāhana era, the year *Is'vara* being then current, in the month *Phalguna*, the 5th day of the moon's increase, Thursday—while *Venkaṭādri Nāyaka Ayya*, the eighth emperor in the Kali-yuga, (son) of *Krishnappa Nāyaka Ayya*, resting like a royal swan at the two lotus feet of the god *Chama Vira Venkates'a* of *Vela-purī*, born like a full moon from the ocean of nectar the Vaishnava mata, a protector of his subjects, a protector of divine images, a protector of his own dignity, a protector of his race, possessed of tributaries and all the seven royal qualities, punisher of kings who fail in their given word, the punisher of the evil, the protector of the worthy, shining with friendship and all the other modes of policy, associated with ministers characterized by all the

five divisions of good council, a *ganḍa bheruṇḍa* to hostile kings, a head-jewel of brave Kshatriyas, a cage of adamant to those who claimed his protection, a Govinda in an ocean of victory, . . . in war a Bhīma, lord of the great city *Mayināgapura*, a destroyer of the seven royal powers of hostile kings, . . . conspicuous with these and all other titles, was ruling with justice the kingdom of *Bēḷār*—

Bayappa Nāyaka, removing the sign of the linga which Huchappa Deva had affixed to the pillars of the temple of the god *Vijaya Pārśvanātha* of *Halegabiḍu*, set up the image of Nandikes'vara, carved out of beautiful shining stone . . .

(Rest illegible owing to the photograph being greatly reduced and parts in shade.)

120. Śīla Śāsana at Halebid, date A. D. 1274.

Size ft. 3 × ft. 1 4'.—Hale Kannada Characters.

A Jain Yati

seated in a torapa, with certain religious vessels on either side.

May it be well—The favorite disciple of *Māghanandi Bhaṭṭāraka Deva*, of the Śrī Māla sangha, the Des'ya gaja, the Pustaka gachchha, the Koṇḍa-kundānvaya, the Digales'vara baliya and the Śrī samudāya; the auspicious Nemichandra Bhaṭṭāraka Deva and Abhayachandra Siddhanta cakravarti being his dikshāguru and s'ranta guru;—*Yāla Chandra Parjita Deva*, celebrated in the world for his teachings on penance (*tapa s'rudangaṇim*), having announced in the Śaka year 1197, the year Bhāva, the month Bhādrapada, the 12th day of the moon's increase, Wednesday, at the time of noon that he would enter the tomb, addressing the four castes, and saying "Know ye not that ye will all acquire great merit? Obtain God. Om."—completing all the rites of a sanyāsi, and seated on the paṭyanka, praising the forms of the pañcha parameshji, . . .

* *Malyāṅka hōmloḷu yemage samāṭhi yendane chāṭṭer varṇagaṇḍe aride nollarena ākār-mākar appaṇḍu nīḍṇimī Om itava Om endu sanyasana-pūrttikam achāḷa nīḇṭṭṭiyam māḷḷid paṭyankāśannacōḷe ṛṇḍis pañchāparameshṭṭigāḷa svarūpamaṇi dhūṇṇisuttā sa . . .*

121. S'ila S'asana at Belur, date A. D. 1578.

Size ft. 4 9' x ft. 1 10'.—Kannada Characters.

The Vaishnava symbols

Sun. Chakra. Trihamsa. S'ankha. Moon.

May it prosper. Adored be *S'ambhu*, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May *Kes'ava* ever protect you, the giver of happiness, with ruddy soles like the brilliant eye of the red waterlily, the giver of their desires to the chiefs of men and to the gods, worshipped by the great rishis, resplendent as a crore of suns.

May it be well—The year 1500 of the victorious increasing S'ālivāhana era having passed, and the year Babadhānya being current, in the month S'rāvana, the 8th day of the moon's decrease, Saturday—while the great king of kings, the supreme lord and king, hero of valour, *S'ri Ranga Rāya Mahārāya* was ruling his secure kingdom of the world*—

The following was the grant made by *Krishnappa Nāyaka*, a chief among kings, worshipper of the feet of the god *Chenniga Rāya* of *Velāpura* the southern *Vāraṇasī* . . . in order that (his father) *Venkaṭādrī Nāyaka* might obtain merit (*dharma*), and that the mother who bore him might obtain happiness (*puṣya*), and that his brothers might obtain favour (*anugraha*).

Krishnappa Nāyaka, a bee at the lotus feet of *S'ri Ranga Rāya*, . . .

(Rest illegible owing to reduction of the photograph).

* *S'rīman maharājāśāhīrāja rāja parames'vara s'ri cira prahīpa S'ri Ranga Rāya Mahārājara prithvi śhīra vijyāna pēyatīrppallī.*

122. S'ila S'asana at Belur, date A. D. 1625.

Size ft. 4 8' x ft. 1 8'.—Kannaḍa Characters.

Sun.

The Vaiṣṇava Symbols
Triṇama.

Moon.

Cakra.

Paṅkha.

May it prosper. Adored be *S'ambhu*, beauteous with the *chāmara*-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May it be well.—In the year 15(4)7 of the victorious increasing *S'ālivāhana* era, the year *Krōdhana*, the month *Māgha*, the 8th day of the moon's decrease, Monday—the service of a verandah to the temple of *Chenna Rāyasvāmi* of *Velapura*.

We, *Krishnappa Nāyaka*, *Venkaḍātri Nāyaka*, *Uliga Mūrtiappa Nāyaka*, and *Marina Nāyaka*, in order that our grandfather *Yama Nāyaka*, our father *Peddi Nāyaka*, and our mother *Betamma* may obtain merit, have built a verandah of 26 *ankanas*, and devoted it at the lotus fest of *Chenna Rāyasvāmi*.

123. S'ila S'asana at Belur, date about A. D. 1600.

Size ft. 4 8' x ft. 1 8'.—Kannaḍa Characters.

Discus.

Triṇama.

Conch.

(The inscription is illegible.)

124. S'ila S'asana at Belur, date about 1650.

Size ft. 3 x ft. 1 8'.—Kannaḍa Characters.

Sun.

Triṇama.

Moon.

Money devoted to God. Prosperity.

A command of the authorities of Belur to the washermen caste of the fifty-six countries, residing in the *Belur* country.

The following tax shall be collected from all your caste.—For a girl or woman a *varaṇa*, for a widow four *varaṇa*.

(Rest not clear the language being very corrupt.)

Sri saṅgaḥ āṇa mangalam Belūra stānādavaru Belūra stān aruvatt āru des'ada asagara jātiḡa dhida s'asana ninnu jātiyavāra u karuḡe vinnage varalā gudaḡa satṭavāḡe nālu vāraḡa

125. Sila Sāsana at Belur, date about A. D. 1330.*

Size ft. 4 x ft. 1 6/8.—Hale Kannada Characters.

(The inscription very much reduced in photographing.

The beginning is not given.)

Having subdued the *Kerala*, *Tandava* and *Andhra* kings
can you fall in accumulating mighty spoils.

That you and your enemy meet on the same battle-field is the only similarity between you, for as even the young of a swan separates the milk from the water with which it is mixed, so do all people discern in you (two) the distinction between good and evil.

When *Gangajya Danjindha* goes forth to battle who can withstand him and live?—the possessor of forces and of all the eight royal requisites, a place of destruction for thousands

Whatever ministers refused to help him in war, reckoning that a man who refuses to assist another is as bad as a drunkard, he punished them according to his superior wisdom and thus ruled the earth.

Having encountered in battle and overcome the kings of *Anga*, *Ganga*, *Kalinga*, *Kapura*, *Kamboja*, *Sinhala* *Magadha*, *Mallava*, *Kerala*, *Jijiyu*, *China*, *Jeniga* *Chola*, *Pandya*, *Vidarbha*, *Saurashtra*, *Kuru*, *Muru*, *Pancha*, *Panchala*, *Telunga*,
and as far as *Parasika*, he set up pillars of victory in *Kolahana*, *Kasimira*,

. *Maharaja*, *Kakamila*, *Ekapada*, *Gholdrukha*

. and in all these regions caused his name to be greatly renowned
this *Ganga Danjindha*.

By order of the auspicious great king of kings, the supreme ruler of kings, *S'ri Vira Harihara Mahārāja*,—seeing that the grants to the god *Chenna Kes'avaśtha*,—favourite deity of the great king of kings *Vishnu Varddhana*, possessor of the auspicious *Vatru* which is as a new *Vaikuntha* of the lower world, gratifier of every human desire among the crowds of worshippers who adore him, who incarnate in a body presents himself to the sight of his followers in the midst of his splendid pile—which (grants) the ancient king *Vishnu Varddhana Bitti Deva* had made for the decorations, processions, and other holy ceremonies, had through lapse of time become diminished—

He restored them, and made a decree to perpetuate as long as sun, moon and stars endure, the orders for the recital of the *Veda* which that *Bitti Deva*

* Compare with No. 123.

had given, for the daily worship according to the *Pancha Rātra* ritual and the *Mantra Siddhanta*, the worship of the throne,¹ the enthronement for the bath,² the enthronement for decorations,³ the enthronement for processions,⁴ the enthronement for offerings of food,⁵ the enthronement for retiring to rest,⁶ for the display of the sacred emblems,⁷ the ceremonial contact,⁸ for the sixty four festivals of rejoicing, for the worship with flowers, the daily oblation, the daily procession, the fortnightly festival, the monthly festival, the yearly festival, the festival of purification,⁹ the festival of remaining at home,¹⁰ the festival of the engine (or disc),¹¹ the festival of invoking Rāma and Krishna,¹² the festival of worship with lotuses, the swing festival, the festival of illumination, the festival in Mārgaśīra, the festival in Pūṣya, the festival in Chaitra, the decoration with the nine gems, the decoration with new cloths and jewels, the burning of sandal perfume, the congratulation, the presentation of fruit and delicacies, the presentation of a bull, the offering of honey, the offering of seeds, the display of the four divisions of the army,¹³ the exhibition of the mirror and of garlands, the exhibition of dancing, the procession to the treasury, the bathing at equinoxes, at solstices, and at the time of the sun's entering a new sign, the waving of lights, the penance for defects (or omissions) in the daily service, and the penance for accidental interruptions,¹⁴ the peace offering, the festival of bringing the god home from a distance, for these and all other festivals and ceremonies.

Moreover, at the gate which *Gaṇa Sālar* (?) the Turk of *Kaṭubavīge* coming, broke open and burnt¹⁵, he built a *gopura* and 107 chambers.

In height that tower was equal to one foot of *Purodhava* (Brahma), or to one of *S'ringina* (Vishnu). It resembled the mountains *Mēru*, *Himavan*, *Ramanvan*, *Malaya*, or the highest peak of *Mandara*. The pinnacles on the spire shot up as far as *svarga*, and were marked with prints of the lotus-feet, decked with golden anklets, of hosts of *siddhas* and other celestial beings.

¹ *Pāṇa pārijāta*. ² *Mantrāsana*. ³ *Sudāsana*. ⁴ *Alankārāsana*. ⁵ *Yatrasana*.

⁶ *Ekajyāna*. ⁷ *S'aggyāsana*. ⁸ *Aspechārīka*. ⁹ *Saṁspara'sā*. ¹⁰ *Pratirāsa*.

¹¹ *Śhāna ś'ayana'sana*. ¹² *Tantrotara*. ¹³ *Rāma Krishna jayotsana*. ¹⁴ *Chaturangabala*. ¹⁵ *Nitya naimittika prāyashitta*.

¹⁶ *Kaṭubavīgeya Puroḥa Gaṇa'sālaras* (?) *linda nuprida sujissānta bigila*.

126. Śīla Śāsana at Belur, date A. D. 1548.

Size ft. 4' x ft. 1 3/4.—Hale Kannaḍa Characters.

Discus.

Trinamra.

Conch.

May it prosper—Adored be Śaṃbhū, beauteous with the chāmara-like crescent moon kissing his lofty head ; the original foundation-pillar of the city of the three worlds.

May it be well—The year 1470 of the victorious increasing Śālivāhana era having passed, the year Kilaka being then current, in the month Aśāḍha, the 11th day of the moon's decrease, Monday,—while the auspicious great king of kings, supreme ruler of kings, hero of valour, Śrī Vīra Sadāsīva Deva Mahārāja was in his residence of *Hampe Hastināvatī*, ruling the kingdom of the world—

The grant of land which *Chikka Singappa Náyaka*, the son of *Hiriya Singappa Náyaka*, receiving it from the hands of *Krishṇappa Náyaka*, the son of *Hoḍapoda Bayyappa Náyaka*, presented to the favourite god of all the line of the kings of kings, the god *Channa Kes'ava* of *Velāpura*, the Vāraṇasī of the south, the new Vaikunṭha of the lower world, was as follows.—

For the Śiva-rātri car festival of the god *Channa Kes'ava*, he gave in the *Hāsana-sīma* one village *Chikka Gaddahalli* and one village *Govindanahalli*.

. . . And within the limits of these two villages all the paddy land, and the dry cultivation land, together with all the rents* therefrom, the profits of land given out on half share cultivation†, and the *akṣa-bhoga-tējas-sānyā* rights of *nīdhi*, *nīkshepa*, *jala*, *taru*, *pāshāna*, *akṣhina*, *āgāmi*, *siddha*, and *sādhyā*.‡ With the pouring of water and presentation of a coin § were they given.

May prosperity attend the gift thus made.

Of making a gift or perpetuating one, the perpetuating one is the best. He who makes a gift obtains svarga, but he who perpetuates one obtains final beatitude.

* *Sasarnābhoga*. † *Vārdābhoga*. ‡ See note p. 3. § *Hiranyagolaka dāni dhāra*.

127. Śīla Śasana at Belur, date A. D. 1554.

Size ft. 8 4' x ft. 1 3.—Kannada Characters.

Hasturam.

* May prosperity attend it—In the year 1477 of the victorious increasing Śīlīvāhana era, the year Rākshasa being then current, in the month Māgha, the 5th day of the moon's increase.—While the great king of kings, supreme ruler of kings, hero of valour, *Vīra Sadāsiva Mahārāja*, seated on his jewel throne, was in *Vidyānagara*, ruling the kingdom of the world—

Seeing that disputes would arise between the cultivators (*kalagaris*) and the artificers (*pāṇāśūluru*) in the presence of (the god) *Channagi Rāya* of *Belūru*, *Rāma Rājaya*, in the presence of *Tirumala Rājaya*, inquiring into the former rights of the artificers, *Rāma Rājaya* and *Tirumala Rājaya* decreed to the artificers the southern street of *Belūru*, and to the cultivators only the back row for dwellings, from the *Vīra Bhadra* temple in the east to the southern fort on the west; and added some houses and waste lands on the south, saying, There perform your ceremonies, and build houses. The land lying between these grants

The kings who shall arise in *Vidyānagara*, in devotion to that *Channagi Rāya* may not refuse to grant the contributions to the artificers for the car and other festivals, without incurring the wrath whereby he destroys his enemies.

All of us most honorable citizens, *Rāma Rājaya*, *Bānadarasa* agent for the affairs of *Tirumala Rāja*, and *Hāsava Basetti* agent for the affairs of *Rāmappaya*, have made the donation to the god *Channa Kesava* according to the decree of *Rāma Rājaya* and *Tirumala Rājaya*.

Of making a gift or perpetuating one, the perpetuating one is the best. He who makes a gift obtains svarga, but he who perpetuates one obtains final beatitude.

Whoso violates this decree given to the artificers forfeits the favor of *Chenniga Rāya*.

* The inscription is not free from obscurities.

128. *S'ila S'asana at Belur, date about A. D. 1380.**Sise ft. 8 8' x ft. 1 9'. Haja Kinnasa Characters.*

Adored be *Narasimha*. The command of the god *Kes'ava*, enriched as with a garland by a line of adoring gods and *raksasa* chiefs, lord of *Velapura*, the city of delights. May that god *Kes'ava* protect us, who dwells in the interior part (*pardrdla*) of *Jambu-dvipa*, shining with the combination of all good qualities, creator of all worlds, praised and worshipped by *Brahma*, *Is'ana* (*Siva*) and the *nava Brahman*, of a form of glory, lord of the three *vedas*, with eyes resembling the crimson water-lily, bearer of the discus, the holy, the god who enables his devoted worshipper to win heaven.

Whomsoever the *Vedantins* in their hearts adore under the name of *Brahma* or of *S'iva*, or the *Buddhas* under the name of *Buddha*, whomso the *Smrti*-givers attested in the sacred scriptures (adore) under the name of *Atma* (soul), whomso the *Jainas* understand by *Tanu* (body), whomso the *Mimamsakas* call *Karman* (action), that god *Kes'ava* ever grant your desires.

That god *Kes'ava* preserve us from all calamity, who laughs till the final deluge (*pralaya*) at the consuming flames from *S'iva's* central eye, who is in the form of the *kulpa-vriksha*, in mercy like a great cloud, glancing like lightning over the garment that covers the breasts swelling like mountains of *Lakshmi*, lord of all the chiefs of the gods.

That god *Kes'ava* grant us happiness, who in the time of the illustrious *Holsaya* kings, adorned with the collection of all good qualities, conspicuous for bodily strength,—as if the divine *Vishnu* sought how to obtain similar fortune, took upon himself the plan of the protection of all the world in *Velapura*, the city of his servant.

The god *Kes'ava* of *Velapura*, giver of sight to the blind, who raises up the poor to royal dignity, who causes the lame to be the swiftest of the swift, makes the dumb as eloquent as *Brihaspati*, the barren to be crowded with offspring, the granter of all desires, alike to the residents of that country and to foreigners from abroad—protect us. The great god *Kes'ava* protect us, the god whom the wise *Narada* hymned as follows; 'O destroyer of sin, god of gods, the supreme, remover of all sorrow, the merciful'; who dwells, the first original body of the god, in the city of *Velapura*, which is a shore to check the rising waters of pride.

In the three worlds which came into being from an essence (*tatva*) incomprehensible and indescribable, which are wonderful with the varieties of uncreated illusions (*vidya*), did *Brahma* create many distinguished kings, among

whom, during the Kali yuga, in order to purify the sins of the age, *Sangama* came into being.

From the union of *Sangama*, descendant of a beautiful race, with *S'arada* sprung five children, resembling five kalpa-vrikshas. The . . . of them was *Harapya* whose . . . was *Dulka* Nripati, bearing the burden of all the world. From him sprung *Harihara*, lord of the Lakshmi of worldly fortune.

In presenting gifts of gold to Brahmans, like *Karna* the son of *S'irya*; in making gifts of lands and gifts of cows, the real *Paras'u Rama*; in satisfying the desires of all, without any parallel,—thus meritorious, *Harihara* prospered.

While *S'ri Vira Vijaya Harihara Mahārāja*, great king of kings, supreme monarch, chief jewel among the ornaments of the race of kings, the *Mudra* raja who was paramount sovereign of the eastern, western, southern, and northern oceans, protector of the brave, a destroying serpent to kings who break their word, conqueror of the most powerful heroes; in his new capital and the chief of cities *Vijayanagara*, which shines on the banks of the *Pampa* river, amid the society of persons ever devoted to works of merit, was ruling in peace and wisdom the kingdom of the world—

The servant living with affection at his lotus feet, an all-subjecting incarnation in bringing into his power the Lakshmi of victory over hostile kings, was *Vijaya Gunḍa Dandānātha*.

To describe his glory.—As in former times to king *Das'aratha* was an excellent minister *Sumantra*, even so to *Harihara* was *Gunḍa Dandā*, the master over his enemies. Great was the fame that *Gunḍa Dandā* had gained in the world, into the tongues of the flames of the might of whose sceptre-like arms the *Yavans*, *Turushkas*, *Andhras* and other kings had fallen like moths, a chief of ministers, whose policy was an all pervading energy strengthened by the brightness of wisdom. Having in battle subdued all hostile kings and set their wives free, ruling the earth with justice, his ministers and gurus executing his orders, *Gunḍa Dandādhīya* by himself grew prosperous, shining in his independence as a great light among other kings.

† While merely in his mind forming the intention of war, the king of *Anga* lost all his limbs, the king of *Kalinga* went out of his senses, the king of *Gujara* was seized with a fever of anguish, the king of *Panchāla* rushed into death, the king of *Sindhu* with his mighty forces threw himself into the sea, the *Andhra* king went blind and was as if bound though not caught in a snare, while the *Chola* king was turned into a hog.

* See note p. 2.

† In this and the following verse the fate of each king is described in a play of words upon his name.

Anga was beaten on the field of battle, *Kalinga* bolted from the field, *Andhra* hid himself in a cave of the mountains, *Gurjara* bellowed with cries, *Kanhaba* was put in a corner, *Chola* took refuge in the hills; when the victorious *Guna* was made a commander of the forces.

Renowned as the first of great ministers, a globe on which might daily grow surpassing valour, profoundest prudence, lavish liberality, highest courage, untiring energy, wealth and fame; a benefactor and skilful administrator to the Brahmans, protector of the good, punisher of the evil; may it be well with him. Who exceeds him in merit, in prowess, and in the strength of his forces?

(The *s'āsana* ends here and is evidently incomplete).

129. S'ila S'asana at Hassan, date A. D. 1561.

Size ft. 6 x ft. 2.—Kannada Characters.

Worshipper.

Koon.

Laaga.

Nandi.

May it be well. I bow to the commands of the supreme *Vīrapāksha*, commands which without a beginning are fixed and eternal as the Siddhas. Even as the furious *Rudra* when with the weapon of his energy he conquered and put to death the hosts of evil spirits and subdued the gods, thus victorious does *Vīra Bhadrā* shine. Adored be *Samāha*, beauteous with the chāmara-like crescent moon kissing his lofty head, the original foundation-pillar of the city of the three worlds.

May it be well. The year 1482 of the victorious increasing S'alivāhana era having passed, the year Rudhīrōdgūri being then current, in the month S'rāvana, the 10th day of the moon's decrease, Monday, at an auspicious time, the ruler of the kingdom, *Sadas'iva Mahārāja*, son of the mahā manjales'vara, . . . great king of kings, supreme ruler, *Vīra Pratāpa Achyuta Rāja Mahārāja*, being in the city of *Hastināvati Vidyānagara*, ruling the kingdom in peace and wisdom,*—presented to the god *Vīrapāksha* of *Hāsana*, the village of *Saṅghalli*, situated within the district governed by *Rāma Rājaiya* the agent for his affairs, and within the *Hāsana* country, which by right of the Nāyaka-ship was ruled by *Krishnappa Nāyaka*, the son of *Singappa Nāyaka*.

Moreover, many people having represented to *Krishnappa Nāyaka*, the son of *Bayappa Nāyaka*, with all humility, that he should secure the merit of

* See note p. 2.

festive processions, he presented to the god *Vīrapūṣha* of *Hāsana*, the paddy land, the fields, the great watercourse, the dam with the land under it, and arable ground belonging to the village of *Saṭṭahalli* in the *Hāsana* country which (land) *Tammayya Nāyaka*'s brother *Buḥanna Nāyaka* had leased to him, having freed them from the imposition of *kāṣṭha*, *koppa*, *jōṣi*, *beḍige*, *śafarāṣike*, *alluv*, *amāyāga*, *saṁayya*, *saṁkhyā*, *bīdāna*, *śukha*, and *śauḍige*†.

In order that the power and merit and glory in success of great kings might accrue to *Kṛṣṇayya Nāyaka* the son of *Bayappa Nāyaka*, *Buḥanna Nāyaka*, the son of *S'andanna* *Kṛṣṇayya Nāyaka* and younger brother of *Tammayya Nāyaka*, presented the village of *Saṭṭahalli* for the one festival of the god *Vīrapūṣha*, creating a *śāśana* of the gift.

And the villages of *Bīraṁahalli*, *Aaruvelli*, *Rājaghatta*, *Manḍigṇahalli*, *Gudḍanahalli*, and *Yeregeṇḍa*, belonging to the temple of *Vīrapūṣha*—*Maḥanahalli* belonging to the god *Hoḷēda Nāmas'vara* for the evening and the daily offerings—*Hannēhalli* belonging to the god *Vighṇes'vara*—and the paddy land and fields under the *Hāsana* tanks . . . presented, with freedom from the imposts of *jōṣi*, *beḍige*, *kāṣṭha*, *beḍiḷa*, *hiṣṭa*, *hannī* and *śījavarī*, to the god *Vīrapūṣha*—they erected a *śāśana* and bestowed upon the gods *Vīrapūṣha*, *Hoḷēda Nāmas'vara* and *Vighṇes'vara*.

Whoever among the kings of the *Hāsana* country, its chiefs, *śaṁbhaṁas* (accountants), *gaṁḍas* (farmers), subjects or officers, now consenting to consecrate these villages to the service of the god *Vīrapūṣha*, shall at any time unjustly resume them—will incur the guilt of slaughtering cows and Brahmins in the holy city of *Kāśī* in the presence of the *Viśvanātha* Linga on the *Maṇikarūṭka* bank; of incest with his mother, of killing women, and of murdering gurus. In the *mahā Naraka* shall he remain, enduring through many *Brahma kalpas* and *manvantaras* the tortures inflicted by the servants of *Yama*.

Whoso protects this gift, shall derive the merit of a crore of *śāśanēdhas*, together with the supreme merit of those who present a thousand cows with all

* *Kāṣṭha*, offerings or gifts; *koppa*, tribute; *jōṣi*, a landlord's quitrent; *beḍige*, begging; *śafarāṣike*, village; *vaḍḍanna's dues*; *alluv*, waste or ruin; *amāyāga*, injustice; *saṁayya*, season or proper time; *saṁkhyā*, enumeration; *bīdāna*, trench-ditch, or also silted land; *śukha*, custom; *śauḍige*, fine-wood.

† The foregoing note explains some of these terms: the others are—*bīdāṇa*, apportioning, that is, of any extra fine or assessment upon a village amongst the individuals; *hiṣṭa*, flour or polling, that is for feeding government peons when passing through a village on duty; *hannī*, full moon; *śījavarī*, the amount of seed required for a portion of land.

their adornments. For a hundred of celestial years shall they receive honor from the king of the world of gods, thence rising to the service of Mahes'vara in Kailāsa, they shall become one with the supreme spirit.

Of making or continuing a gift, the continuing it is the best, for he who makes a gift obtains svarga, but he who continues it obtains final beatitude. To lay a tax on land which has been freed is to incur the guilt of slaughtering a thousand cows. To remove the burden laid on the land is to secure residence for ages in heavenly bliss.

By *Krishna Nanjappa*, the son of the teacher *Hāsana Nanjappaiya*, well versed in the Yajur veda, was this s'śaṣa composed, on the 4th of Ashāda. *Kālachandra* corrected it, and *Tinnalachāri*, a dependent of *Lakhanachārya* of the Kās'yapa gōtra, engraved it.



From Major Dixon's Photographs.

II.
TAMRA S'ASANAS,
OR
INSCRIPTIONS ON COPPER PLATES.

130(i). Tamra Sāsana at Anantapur*, Professed date B.C. 3066.

3 Plates, 4 sides.—Nandī Nāgarī Characters.

(First line partially broken off. Contained the following verse.)

May it be well—Supreme is the boar form of the resplendent Vishnu, which dispersed the waters of the ocean and bore up the peaceful earth on the tip of his strong right tusk.

While the protector of all lands, favorite of earth and fortune, great king of kings, supreme ruler, first of monarchs, lord of *Hastināpura*, the bestower of widow-hood on the wives of the riding Bhagadatta kings, a sun to the lotus of the *Pāṇḍava kula*, terrible in war, an unsparing bow to *Kalinga*, a sun among males, unsurpassed hero, invincible champion on the field of battle, disgracer of *Asvapati Rāja*, slayer of *Gajapati Rāja*, smiter on the head of *Narapati Rāja*, a *Révanta* among skilled horsemen, tanner of the deers his neighbour kings, the daily terror of the four quarters of *Ekakāya*, to the wives of others as a son, possessed of a flag bearing the device of a golden boar, adorned with the glory of all lines of kings, born in the *Soma vans'a*, son of the emperor *Parikṣit*, the emperor *Janamejaya*, was in *Hastināpura*, ruling in peace and wisdom—

On the occasion of his coming to the south on an expedition of victory, halting the army at the confluence of the rivers *Tungabhadra* and *Haridra*, in the presence of the god *Harihara*, in the month *Chaitra*, the dark fortnight (*part of the plate broken off*) the time of the sun's going north (*part of the plate broken off*) at the *vyāti pāta*, at the auspicious time of an eclipse of the sun, when it was a half obscured, at the conclusion of the *sarpa yajña* (serpent sacrifice)—to the Brahmins from *Gautama-grāma*, situated within the *Kāmapāya Śāntalige*

* This is known as the *Gauj agraḥma sāsana*. The following is the text of the first part.

Seṣaḥ samasta-bhāvanādaya s'ri-pṛithvi-vallabha maharājādhirāja parames'vara parama-bhāṭṭāraka Hastināpura-varādhimara drahaka-Bhagadatta rāga-rāja-kānta-datta-sairi-mādhava Pāṇḍava-kula-kṛmā-mūrti-lāṇa kadana-prachāṇa Kalinga-kadāṇa gaṇḍa-mūrti-lāṇa śāṅga-śra rapa-mūga-dīra Asvapati-Rāja-dīpāyita Gajapati-Rāja-sambhāraka Narapati-Rāja-mastaka-tala-prahāri haridraṭṭha-praṇḍha-sukha-Bhāvanā adānanta-viṇḍa-chandra Kāṇḍha-chātur-dīpa-bha-jambhara-mityakara parā-yonā-patra suvarēya-mādhya-lāṇchakasa-dhara samasta-rājānti-sirājita-samāntarita s'ri-Soma-masādhāna s'ri-Parikṣit-chakra-varāṇi toṣa putra Janamejaya-chakravartī Hastināpura sukha-sambhāṇa-vānana rājāna haraṇi drahaka-dīpāre dīgaṇḍa-pātreṇa vijayaṇi haraṇi Tungabhadra-Haridra-sangama s'ri-Harihara-Deva-sannidhaṇa kṛpakaṇa ukalita Chaitra-māse kṛishna . . . haraṇi-vēla-vāyaya-sen . . . vyāti-pāta-nivāṇe surya-pārbhā-ardha-grāsa-grahita-samāṇi sarpa-yajña haraṇi Bhāvanā-pānīchakāṇa-mūṇḍha Kāmapāya-Śāntalige-sāhaya-mūṇḍha Gautama-grāmaṇi Brāhmaṇa &c.

Thousand in the middle of the *Banavase* Twelve Thousand—namely to *Govinda Paṭṭavarādhana* of the Kannaḍa śhākhe and Gautama gotra, to *Vāmana Paṭṭavarādhana* of the Kannaḍa śhākhe and Vasishṭa gotra, to *Keshava Yajñadīkṣhita* of the Kannaḍa śhākhe and Bhīradvāja gotra, to *Nārāyaṇadīkṣhita* of the Kannaḍa śhākhe and Śrīvatsa gotra, and the thirty two thousand Brahmans of many gotras sprung from the fourfaced (Brahma), coadjutors in the sacrifice—when the final offerings for the consummation of the sacrifice were being made, the Emperor being rejoiced, presented five manner of gifts, umbrellas, palanquins, a throne with guards, with *Nājaballi*, *Bādeballi*, *Ohikka Hārīka*, *Donadūru*, *Talangere*, *Eulligodu*, *Sāgara*, *Gauja*, *Sābūru*, *Bācheyanahalli*, *Champagodu* and *Hariyampagodu*, these twelve villages situated in *Gautama grāma*, together with the (imposts) *anka*, *danṣu*, *khanṣana*, *nāḍu*, *bīṭṭi*, *galiya*, *sunka*, and the *aśṭa-bhoga-śrīja-svānya* rights—(presented these) with every ceremony and with pouring of water.*

The boundaries of those *grāma* :—On the north-east the stream at the junction of the boundaries of *Gautamagrāma*, *Paṇisūru* and *Sāliyūru*; then turning south, the joint boundaries of *Gautamagrāma* and *Sāliyūru* as far as *Amhaligāla*; thus west, the stream which forms the boundaries of *Gautamagrāma* and *Sāliyūru*; thus south, the joint boundaries of *Gautamagrāma* and *Sāliyūru* to the pond on the *Uyagaḍḍe* (mound); thus south, the joint boundaries of *Gautamagrāma* and *Sāliyūru* as far as a stream. Thence the southern villages :—On the south-east, the joint boundaries of *Gautamagrāma*, *Sāliyūru* and *Kānvapura*, to the beginning of the *vyāghra* trees between the two hills; then looking west, the joint boundaries of *Gautamagrāma* and *Kānvapura* as far as the *Kaduvata* stream; thus west, a watercourse which meets the joint boundaries of *Gautamagrāma* and *Kānvapura*; thus west, the junction of the boundaries of *Gautamagrāma*, *Kānvapura* and *Maliya-ūru* at the *Kataki* mound; thus west, the joint boundaries of *Gautamagrāma* and *Maliya-ūru* to the group of red stones; thus west, the saline stream at the junction of the boundaries of *Gautamagrāma*, *Maliya-ūru* and *Andhāsara*. Thence the western villages :—the salt river at the junction of the boundaries of *Gautamagrāma*, *Andhāsara* and *Hosagunda*, where it is unfordable; then looking north, the joint boundaries of *Gautamagrāma* and *Hosagunda* as far as a stream; thus north, the joint boundaries of *Gautamagrāma*, *Hosagunda* and *Bidarugunji*

* *Chatuṣṣubha-nāḍa-gotrāṅga dvātrīṣatsu-sahasra-Brahmayā sarpa-yāga-pārayādhuti-lāṅga-samē mantrīṅga-prapīnam karoti chakravartī mechechi panchīṅga prāśya chhatra sukhāṁsa śrīḍa gūḍige anka danṣu khāṇḍana nāḍu bīṭṭi galiya sunka aśṭa-bhoga-śrīja-svānya* (see note, p. 3.) *Gautama-grāma tims māḷyā prāvīṣṭa* (here follow the names of the villages) *chāra dādāṣa grāmatu sarā samasya dhārāpārākaṁ dātā*.

thus north, the joint boundaries of Gautamagrāma and Biduragunji to the Kshīra kola (milky stream); thus north, the stream at the junction of the boundaries of Gautamagrāma, Biduragunji and Trigadhapola. Thence the northern villages :—on the north-west, the second junction of the boundaries of Gautamagrāma and Trigadhapola at the Uriya stream; then looking east, the joint boundaries of Gautamagrāma and Trigadhapola to the Ketaki mound and white *sañji* trees; thus east, the joint boundaries of Gautamagrāma and Trigadhapola to the red stone; thus east, the joint boundaries of Gautamagrāma, Trigadhapola and Biliyūru to Kamsagadda; thus east, the joint boundaries of Gautamagrāma, Biliyūru and Madaba to the Sura kola north of the hill; thus east, the joint boundaries of Gautamagrāma, Madaba and Bannīūru to the bambu trees; thus east, the joint boundaries of Gautamagrāma and Bannīūru as far as the Sañchari stream east of the mound. Thus it ends at the eastern boundary on the north east.

Merit is a common bridge for kings. This from age to age deserves your support, O kings of the earth. Thus does Rāmsachandra beseech the kings who come after him.

Of making a gift or perpetuating one, the perpetuating one is the best. He who makes a gift obtains svarga, but he who perpetuates one obtains final beatitude.

(One line broken off.)

131. (ii). Tamra S'asana at Harihara, date A. D. 1354.

3 Plates, 4 sides.—Nādi Nāgarī Characters.

Adored be *Sambu*, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May the elephant-faced *Vindya*, that benevolent one to whom the seven great oceans are as elephant-ponds for him to sport in—protect the world. May the right tusk of the Boar form of Vishnu, like a sceptre protect us, on which forming a small canopy rested the earth surmounted by the golden peak of Meru. . . . May the Varaha protect us.

There was born a king perfect in his line as a pearl, the brightness of whose fame spread to all the points of the compass, a jewel in the eyes of the most beautiful women, *Sangama* by name, worthy of being surrounded by an assembly of all the great, (a play on the name.)

From him sprung the illustrious *Buḍḍa Rāja*, a conqueror over mighty kings, king of kings, with a face illuminated by the knowledge of the sciences, of astrology, astronomy, and the vedas; glorious as Vyāsa, conspicuous with all splendour.

May it be well.—In the year 1276* of the victorious increasing Śālivāha era, the year Vijaya, the month Māgha, the 15th day of the moon's increase, Monday, at the auspicious time of an eclipse of the moon;—we, *Buḍḍa Rāja Mahārāja*, great king of kings, supreme ruler, the embodiment of justice†, have given to *Rāmāyasa Joyisa* (astrologer), son of the eminent astrologer Mādhaba Joyisa, of the Kaś'apa gotra, Paḍavana sūtra, and Yajus s'ākhe, the town astrologer of the city of the god Hariharat‡, the village of *Mittali-gana Kaṭṭe*, which by an order to *Mittali Golla* we caused to be built on the four . . . land situated in *Harihara-Devara-pura*, attached to *Koyāra chāvaḍi* in the *Uchchangi ventheṣ*—and with it the *nīdhi*, *nīkshapa*, *jala*, *pāśāṇa*, *akṣhina*, *śigūni*, *śiddha*, *sādhyā*, *hechchārīke*, &c., as well as the whole of the *ashta-bhoga-śeṣa-svāmīya* rights ¶, in sole possession (*eka bhoga*), with presentation of a coin and water.

The description of the boundaries of the said village of *Mittali Golla Kaṭṭe*:—East of the village, a black stone erected in the middle of the Pāṇḍava rocks at the side of the village of Nūgenūra: South of the village, two white stones near the white rocks of the village of Mudibaḍada Yantra: West of the village, three black stones erected on the mound of small stones at the village of Salukatte: North the row of stones, namely white stones and others, erected at the bottom of the mound of white rock belonging to Kundavūji.

May the s'āsana of the meritorious gift from the east onwards thus presented without reserve in the presence of Virupāksha, be enjoyed by father, son and posterity as long as sun and moon endure.

Of making a gift or perpetuating one, the perpetuating one is the best. He who makes a gift obtains svarga, but he who perpetuates one obtains final beatitude. Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. Land presented to Brahmanas is to kings as an only sister, neither may she be enjoyed nor ravished away, (otherwise, nor subjected to taxation).

S'ri Virupāksha (in Kannada characters).

* These figures are Kannada.

† *Sūman-nābhīrājāhārīja rāja-paramānandā dharma-mūrti*.

‡ *Harihara-Devara-pura śāhulāla dāva-jāna*.

§ *Koyāra chāvaḍi solaka Uchchangi ventheṣṭagana Harihara Devara purāṇa śraṇa bēḍa-dol ūka chāva ṣṭimada bēḍaṁ māḍḍayaleṇa nēvu Mittali Gollage nēripisi kaṭṭisi koṭṭa Mittali-gana kaṭṭegana nāmedhegaleṇa gāṇaṁṇu, &c.*

¶ See note p. 2.

132 (iii). Tamra S'asana at Harihara, date A. D. 694.

3 Plates, 4 sides.—Pārsada Hufe Kannaḍa Characters.

May it be well.—Supreme is the Boar form of the resplendent Viāhnu, which dispersed the waters of the ocean and bore up the peaceful earth on the tip of his strong right tusk.

Of the illustrious *Mānava* gotra praised in all the world, sons of *Hārīti*, nourished by seven mothers resembling the seven worlds, through the protection of *Kārttikeya* having obtained a succession of good fortune (or the succession to *Kalyāṇa*), having in a moment brought all kings into their subjection at one glimpse of the boar ensign obtained from the favour of the adorable *Nārāyaṇa*, were the kings of the *Chalukya* race.—

To which (race) being an ornament, with a body purified by the final ablutions on the consummation of the *as'vamedha* sacrifice, was *S'ri Pulakesi Vallabha Mahārāja*.—Whose son, with a pure fame gained from the conquest of the groups of the *Vanavāsī* and other hostile kings, was *Kirti Varmma Prithivi Vallabha Mahārāja*.

His son, who having encountered in battle and defeated *S'ri Harsha Varādhana* the king of all the north, had acquired the additional title of *Parames'vara*, was *Sattyās'raya Sri Prithivi Vallabha Mahārājādhirāja Parames'vara*.

His dear son, by whose counsel and help alone had been obtained the abundance of royal spoils from hostile kings, was *Vikramāditya Bhātāraka Parames'vara*, by the flag of whose fame gained by victory over hostile kings who made war upon him associated with valiant warriors roaring with many different sounds (or in many different languages) all the points of the compass were illuminated; who after conquering the *Pallava* king whose insults threaten-

* *S'rinatām sakala-bhāgīna-sarvātīrṇasāna-Mānava-gotrīyānām Hārīti-putrīyānām sapta-loka-mātṛīkīśa-sapta-mātṛībhīr-ābhīraśvamedhāśāntīdānām Kārttikēya-parirakṣayā-prōṣṭha-kalyāṇa-parasparīyānām Bhāgīnī-Nārāyaṇa-prasāda-samāsāśīta-varāha-lācchakṣa-kalyāṇa-kalyāṇa-s'ikṛitās'śva-mahābhīlānām Chalukyānām kulam alambarīśvār as'vamedhāśāntīrītha-śāntā-paśīrīkṛitā-gotrīyā s'ri-Pulakesi-vallabha-mahārājāya śāntī parākramādīrānta-Vanavāsī-dīp-para-sūryapati-maṇḍala-prasāśādhī viś'uddha-Kīrtiś s'ri-Kīrti-Varmma-prithivī-vallabha-mahārājāya śāntīnāyaka-samara-saṁskṛta-sakaleśvārī-paṭhaś'vārī-S'ri-Harsha-Varādhana-parājaya-paśādhī-Parames'vara-paramāśāntīyā Sattyās'raya-s'ri-prithivī-vallabha-mahārājādhirāja-parames'varas tat-praṇa-sūtasya Vikramāditya-parames'vara-bhātārakasya mati-sahāya-mātra-saṁślīlāgata-vijagīśa-saṁuchitāśānta-rājya-vibhāvasya vivīdha-rasīasīka-saṁsaṁ-upagata-riṣa-narapati-s'ījaya-saṁyugalādhī-Kīrti-patīśāśāntī-dīpantasya hiva-kara-kara-tīnala-kula-parīdhava-śāntya-heta-Pallava-pati-parājayaśāntara-parigṛhīta-Kāncīpurasya prabhāsa-kalīśa-dulīta-Chōḷa-Pāṇḍya-Karāja-dharaśāntīdānasya-mānava-s'īrīgasya saṁsya-*

ed destruction to the dynasty resembling in purity the rays of the moon, had become possessor of *Kānchigvara*; by the thunderbolt of whose prowess the peak of pride of the *Chola*, *Pāndya*, and *Keraḷa* kings was split; the lotuses of whose feet were bathed with waters distilled from the jewels in the crown of the king of *Kānchi* who never had bowed to any man; lord of all the lands between the three oceans.

His son, who like as the heavenly general (*Kumārasvāmī*) of *Bārendu* *S'ekhara* (*Siva*) smote down the excessively grown might of the *Daityas*, so destroyed the power (or forces) of *Trainājya Pallava*; the beloved of all nations for bringing them the security which follows on victory; in his great affection for his people like *Yudhisṭhira*; in the possession of the *Lakshmi* of fortune like *Vāsudeva*; in his driving many kings with an elephant-goat like *Parasu Rāma*; in being an asylum to many kings like *Bharata*; who had reduced to subjection *Pallava*, *Kalabīra*, *Keraḷa*, *Haḥaya*, *Vīla*, *Mālava*, *Chola*, *Pāndya*, (?) *Aḥuva Ganga*, and others—*Vinayāditya Satyās'raya* *S'ri* *Prithivi Vallabha Mahārājadhīrāja* *Parameś'vara Bhātāraka*, thus commands all people.

Be it known to you all, that the *S'aka* year 616 having past, and the 14th year of our victorious reign being now current, our victorious army being in *Karanjapatra-grāma* near to *Harishapura*, on the full moon day of *Kārtika*, the bright fortnight, in accordance with the application of *Srinad Aḥuva Rāja*—the village named *Kiru Rāgamāsi*, in the *Eṣerolal bhāga* of *Vanavāsi mandala*, has been granted in sole possession, free of all imposts, to *Is'ana Sarmmaṣa*, son of *Māra Sarmmaṣa* and grandson of *S'ri Sarmmaṣa Soma-yōji*, completely versed in all the *veda* and *vedāṅga*.

The *chatra* at the *Katākṛita kṣetra* to the west side of *Peg-Gāgamāsi* is the limit of this beautiful *kṣetra*; on the north east *Pulivadu* at the boundary of the village of *Sirigoḍu*; thence going onwards, *Karva Surigoḍu*; then *Perbatu*; then

.....
*samavona-Kānchigpati-maṇi-makuṣa kuṣa-kirṇya-salilābhiskikila-eharaya-kamulasya trisamudra-
 nantkya-vartti-lhuvana-mandalādhīśvarasya sūnuḥ pītu . . . Bārendu-S'ekharaṣy-eva-sindair
 Daitya-balaḥ-oti-samabhihataḥ-Trainājya-Pallava-balam-avash'alkyaḥ samasta-vishaya-pra-
 s'asman-lalitān-inaṣauranjanaḥ atyanta-vatsalatāḥ Yudhisṭhira iva s'ri-ninatad Vāsudeva
 iva utprakuṣ'atad Parasu Rāma iva rājās'rayatad Bharata iva Pallava-Kalabīra-Keraḷa-
 Haḥaya-Vīla-Mālava-Chola-Pāndyādityen-Aḥuva-Gangāditya-maṇuḥ-samachityat-davitāḥ
 Vinayāditya Satyās'raya s'ri-prithvi-vallabha-mahārājadhīrāja parameś'vara-bhātāraka sarv-
 oḥa eva ājñāpayati viditām asu vandanāḥ shojas'attara-shachchakteshu s'ala-varakeshu eti-
 teshu prasannābhānā-vijaya-rājya-samavalare chaturthas'e varttanāḥ Haruḥ-pura-patya-
 sams Karanja-patra-grāmaḥ adhivāseti vijaya-skandhādau Kārtika-paurṇamīsyā s'rinad
 Aḥuva Rāja vijñāpanayā.*

then *Kuraps Kere*; then to the south, *Halepura*

Therefore let all future kings, whether of this or of foreign countries, considering that the glory of their life and wealth will rapidly decay, place no regard upon them; but knowing that the earth will endure as long as sun and moon, protect this land as their only daughter.

Thus hath it been said by the adorable Vyāsa who arranged (or separated) the vedas:—The earth has been enjoyed by Sagara and many kings. In proportions to their (gifts of) land so was their reward. Whoso makes a gift has an easy task, the maintenance of it is arduous. But then making a gift the maintenance of one is more meritorious, for the making a gift procures *svarga*, but the maintaining of one secures final beatitude. Whoso by violence takes away land presented by himself or by another shall be assuredly be born a worm in ordure for sixty thousand years.

This *sāsana* was written by the minister for peace and war, *S'ri Rdana Puṇya Vallabha*.

133* (iv). Tamra Sāsana at Soraba, Professed date B. C. 3066.

3 Plates, 4 Siles.—*Nasik Nigari Chakrav.*

May it be well.—Supreme is the boar form of the resplendent Vishnu, which dispersed the waters of the ocean and bore up the peaceful earth on the tip of his strong right tusk.

While the protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, lord of *Hastinapura*, the bestower of widowhood on the wives of the riding Bhagadatta kings, a sun to the lotus of the *Pāṇḍava kula*, terrible in war, an unsparing bow to *Kalinga*, a sun among males, unsurpassed hero, invincible champion on the field of battle, disgracer of *Asvapati Rāya*, slayer of *Gajapati Rāya*, smiter on the head of *Narapati Rāya*, a Revanta among skilled horsemen, tanner of the deers his neighbour kings, the daily terror of the four quarters of *Konkara*,† like a bee to the nectar issuing from the mouth of *Is'vara*, skilled in the

* Compare with No. 130.

† To this point as No. 130. Then *chakacharya-puṇa-chācha-puṇa Pṇara-mukha-kamala-vinir-gata sudāsāṅga-draṇax śyāśī-kharat'a-sitra-prasiddha anka-sāstra-pratīna-koranjaha byali-nāgārjunādī-vantra-jaya-siddha-prasiddha saundaryana-mitra-pāṭirastada ari-rāya-kula-vilaya-kāśikāla-nityakara*—continues as in No. 130.

science of music and dancing, learned in many sciences, celebrated among those who had gained their ends from the use of the Korantaka, Byali, Nágárijuna and other incantations, whose lotus feet are the source of an ever increasing greatness, like the fires of judgment in daily destroying the races of hostile kings, to strange women as their son, having the ensign of a golden boar, adorned with the glory of all lines of kings, born in the *Soma vans'a*, son of the emperor *Parīkshit*, the emperor *Janamejaya*, was in *Hastinapura*, ruling the kingdom in peace and wisdom—

On the occasion of his coming to the south on an expedition of victory, halting the army at the confluence of the rivers *Tungabhadra* and *Haridra*, in the presence of the god *Harihara*—the month Chaitra, the dark fortnight, Monday, in Bharani mahā nakshatra, sankrānti, at the moment of vyāti pāta on the conclusion of the *sarpa yāga*—to the Brahmans from *Pushpagaḍḍe grāma*, situated within the *khampana Eḍe-nāḍ* Seventy, in the middle of the *Banavase* Twelve thousand*—namely to *Mādhava Paṭṭavarāddhana* of the Kannaḍa śhākhē and Atreya gotra, *Viśveśvara Ghaṭila* of the Kannaḍa śhākhē and Vasishṭa gotra, *Yogis'vara Paṭṭavarāddhana* of the Kannaḍa śhākhē and Śrīvatsa gotra, *Vishnu Dikshita* of the Kannaḍa śhākhē and Viśvāmītra gotra, and to two thousand Brahmans of many gotras, when the final rite of consummation of the *sarpa yāga* (serpent sacrifice) was being performed, after the benediction, the Emperor being rejoiced, presented five manner of gifts, umbrellas, palanquins, a throne with guards, with *Bannanahalli*, *Nittakki*, *Nedde*, *Korakodi*, *Annageḍḍe*, *Kodalikere*, *Ura*, *Gendana*, *Kulavalli*, and *Kaṇṭeyahalli*, these ten villages, situated in *Pushpagaḍḍe grāma*, together with the (imposts) *aṇka*, *danda*, *khaṇḍana*, and the *aśhṭa-bhoga-leja-svāmya* rights—(presented these) with every ceremony and with pouring of water.†

The boundaries of these *grāma*:—On the north east, the confluence of streams at the junction of the boundaries of *Pushpagaḍḍe*, *Kāntāpura* and *Haya*; thus looking south, the stream at the joint boundaries of *Pushpagaḍḍe* and *Haya*; thus south, the rapids at the junction of the boundaries of *Pushpagaḍḍe*, *Haya* and *Uddare*. Then the southern villages:—south east, the gorge formed by the waterfall at the junction of the boundaries of *Pushpagaḍḍe*, *Uddare*, and

* Chaitra-māsē kṛishṇa-pakṣhe Soma-dīna Bharani-mahā-nakṣātrē sankrānti-vyāti-pāta-nivṛttilē sarpa-yāga-karant Banavase-panichhūhasva-samīhye khampana-Eḍenāḍi-Eḍṇatara-tatu maḷḷya Pushpagaḍḍeya-grāma Brāhmanā jṛ.

† Chāṅḡkavakaka nānt-gotrāḷa sahasra-dvaya-Brāhmana sarpa-yāga-pūrvādhuti-samantē āśvīddā-pārbakam chakravartī madaki paṇḍitāṅga paṇḍya cāhātra sukṛāsana talada goddige aṇka danda khaṇḍaya aśhṭa-bhoga-leja-svāmya (see note p. 3.) sevta-namasyaṇvigi Pushpagaḍḍeya-grāmat tanu maḷḷya praviśha (here follow the names of the villages) sam dāsa grāmatu āśvāpūrbakam datta.

Kúñali; thus looking west, the Mátriyā kola at the joint boundaries of Pushpageḍḍe, and Kúñali; thus west the Bālaya kola at the junction of the boundaries of Pushpageḍḍe, Kúñali and Tavanidhi; thus west, the Labada Kattē at the joint boundaries of Pushpageḍḍe and Tavanidhi. Then the western villages:—south west, the Moliya Moraḍi at the junction of the boundaries of Pushpageḍḍe, Tavanidhi and Tekkára; thus looking north, Srúppo Ratavali (?) at the joint boundaries of Pushpageḍḍe and Tekkára; thus north, Mágere at the junction of the boundaries of Pushpageḍḍe, Tekkára, and Kulaga; thus north, Uyanguḍḍe at the joint boundaries of Pushpageḍḍe and Kulaga. Then the northern villages:—north west, the stream at the junction of the boundaries of Pushpageḍḍe, Kulaga and Basa-úru; thus looking east the stream at the joint boundaries of Pushpageḍḍe and Basa-úru; thus east, the Pālu-gola at the junction of boundaries of Pushpageḍḍe, Basa-úru and Tanaguppe; thus east, the head of the stream at the joint boundaries of Pushpageḍḍe and Tanaguppe; thus east, the stream at the joint boundaries of Pushpageḍḍe and Tanaguppe; thus east, the stream at the junction of the boundaries of Pushpageḍḍe, Tanaguppe and Kuntapura. Thus ends the boundary eastwards at the north east.

Merit is a common bridge for kings: this from age to age deserves your support, O kings of the earth: thus does Rámachandra beseech the kings who who come after him. Whoso by violence takes away land presented by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. Poison is no poison, the property of the gods that is the real poison: for poison kills one man but the property of the gods (if usurped) destroys sons and descendants.

134* (v). Tamra S'asana at Soraba, date A. D. 692.

3 Plates, 4 sides.—*Pāṇḍya Hale Kannada Characters.*

May it be well—Supreme is the boar form of the resplendent Vishnu, which dispersed the waters of the ocean and bore up the peaceful earth on the tip of his strong right tusk.

Of the illustrious *Mānavyasa* gotra praised in all the world, sons of *Hārítī*, nourished by seven mothers resembling the seven worlds, through the protection of Kárttikeya having obtained a succession of good fortune (or the succession to Kalyāṇa), having in a moment brought all kings into their subjection at one glimpse of the boar ensign obtained from the favor of the adorable Nárāyaṇa, were the kings of the *Chakravya* race.—

* Compare with No. 132.

To which (race) being an ornament, with a body purified by the final ablutions on the consummation of the as'vamedha sacrifice, was *S'ri Pulakes'i Vallabha Mahārāja*.—Whose son, with a pure fame gained from the conquest of the groups of the *Vanavāsi* and other hostile kings, was *Kīrti Varma* Prithivi Vallabha Mahārāja.

His son, who having encountered in battle and defeated *S'ri Harsha Vardhana* the king of all the north, had acquired the additional title of *Parames'vara**, was *Vikramāditya* Parames'vara Bhāṭṭāraka, by whose counsel and help alone had been obtained the abundance of royal spoils, by the flag of whose fame gained by victory over hostile kings who made war upon him associated with valiant warriors roaring with many different sounds (or in many different languages) all the points of the compass were illuminated; who after conquering the *Pallava* king whose insults threatened destruction to the dynasty resembling in purity the rays of the moon, had become possessor of *Kāंचीpura*; by the thunderbolt of whose prowess the peak of pride of the *Chola*, *Pāṇḍya*, and *Kerala* kings was split; the lotuses of whose feet were bathed with waters distilled from the jewels in the crown of the king of *Kāंची* who never had bowed to any man; lord of all the lands between the three oceans.

His son, who like as the heavenly general (*Kumāraswāmī*) of *Bārendu* *S'ekhara* (*S'iva*) smote down the excessively grown might of the *Dāityas*, so destroyed the power (or forces) of *Traivājya* *Pallava*; the beloved of all nations for bringing them the security which follows on victory; in his great affection for his great people like *Yuddhishtira*; in the possession of the *Lakshmi* of fortune like *Vāsudeva*; in his driving many kings with an elephant-goad like *Paras'u Rama*; in being an asylum to many kings like *Bharata*; *Vinayāditya* *Satyās'raya* *S'ri* Prithivi Vallabha Mahārājādhirāja Parames'vara thus commands all people:—

Be it known to you all, that the *S'aka* year 614 being past, and the (?) 12th year of our victorious reign being current, our victorious army being in the village of (?) *Chitrasāhu* in the *Toramara* country, the adorable sun being about to turn on his southward course, in the *Rōhini* nakshatra, Saturday†—on the representation of *Chitrasāhu* Mahārāja, son of the ocean of good qualities *Upeṇḍra*, the village named *Salavoge* in the country of (?) *E/s* . . .

* On comparing this with the corresponding passage in No. 132 it seems evident that the engraver has omitted the name and title of *Satyās'raya*, which should have come here.

† *Chaturdśottara-shakābhatesu s'aka-varshesku atīteshu pravardhitasūna-vijaya-rājya-samvatsare dvādas (?) varthamāna Toramara-nishaya Chitrasāhu (?) grāma-amhārasati-vijaya-shakābhavire dakṣiṇāyanaśītaṁkule Bhāgavatī-Bhāskare Rōhīni-nakṣatre S'ames'vara-vāre guṇa-edgarāḥ Upeṇḍrāmaja S'ri Chitrasāhu (?) mahārāja vijāyate.*

to the north east of *Vaijyantipura*, has been presented to *Divākara Sarmaya*, son of *Sankara Sarmaya* and grandson of *Nāga Sarmaya* of the *Devavāta* *Kaushikasa* gotra, a follower of the *Rig veda*—(presented) with pouring of water and presentation of a coin, with freedom from all imposts on account of taxes or from entry of evil persons of other sects.

Therefore let all future kings, whether of this or of foreign countries, considering that the glory of their life and wealth will rapidly decay, place no regard upon them; but knowing that the earth will endure as long as sun and moon, protect this land as their only daughter.

Thus hath it been said by the adorable *Vyāsa* who arranged (or separated) the *vedas*:—The earth has been enjoyed by *Sagara* and many kings; in proportion to their (gifts of) land so was their reward.

Whoso makes a gift has an easy task, the maintenance of one is arduous. But than making a gift the maintenance of one is more meritorious, for the making a gift procures *svarga*, but the maintaining of one secures final beatitude. Whoso by violence takes away land presented by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. This *s'asana* was written by the minister for peace and war *S'ri Rāma* *Punya* *Vallabha*.

(Here follow two lines of a rudely engraved inscription very indistinct, in which apparently some official of the *Banavasi* country claims merit for perpetuating the gift.)

135 (vi). *Tamra S'asana* at *Shimoga*, date A. D. 1522.

7 Plates, 12 sides.—*Nandi Nāgari* Characters.

Adored be *S'ri Gandhikapati*. Adored be *S'ambhar*, beauteous with the *chāmara*-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. May the right tusk of the Boar form of *Vishnu*, like a sceptre protect us, on which forming a small canopy rested the earth surmounted by the golden peak of *Meru*. May the bright form which disperses the dark clouds of all obstacles (*Ganes'a*) be favorable to us, which though in body like an elephant was not born of an elephant, but is the offspring of *Agaja* (*Pārvatī*) and honored by *Vishnu*.

Born like shining butter from the churning by the gods of the great milk sea is there a glorious one (*Chandra*) who drove away the darkness. From him sprang *Buddha*, who by unparalleled penance obtained a lasting name. His

son was *Parivrahas*, a combination of all merit. He had a son *Agus*, who by the might of his shoulders destroyed all his enemies. From him came *Nahusha*, whose son was *Kayasi*, dreadful in war, renowned in all the world. His son was *Turvasa*, the equal of the *Vasus*, born to her husband by *Devayāni*.

* In that race shone *Timma Bāyati*, whose wife was *Devaki*. Of great fame among the *Takusa* kings, of the *Yadu* line, of the family of *Krishna Rava*, was the victorious ruler *Sekhara*, whose wife was *Bukhara*. From this glorious one sprung the king *Narasa*, to other kings a head jewel without any flaw of weakness, as *Manmatha* the joy of *Devaki* was born from *Krishna*.

Which king, quickly damming (*badhva*) the swollen stream of the *Kāveri*, crossed over it, and through the power of his might in war, taking his enemy prisoner alive, subdued his country, and here building for himself a residence in the city before named *Sriranga*, planted in the three worlds the pillar of his fame as a donor unequalled for his gifts. Who had conquered the kings of *Chera*, *Chola*, *Pāndya*, the dishonored (*manabhrashṭa*) ruler of *Modhura*, the powerful *Turushka*, the *Gajapati* king, and other kings besides these; who had bound his orders like garlands upon the heads of all the kings as far as the *Ganges*, and from the eastern to the western mountains; who had from time to time bestowed with great joy, in strict accordance with the scriptures, numerous charities in *Rāma'svara* and many other holy places; who, surrounded with assemblies of the learned, had made the sixteen great gifts in the world; who continued to multiply deeds of fame which were hymned by all the inhabitants of the three worlds.

By *Tippakshi* and *Nāgali Devi* this king *Nṛsimha* had two sons,—as by *Kausalya* and *Sri Sumitra* had *Daśaratha*,—(namely) *Vīra Nṛsimhendra* and *Krishna Rāja Mahipati*, who excelled in bravery and modesty like *Rāma* and *Lakshmana*.

Vīra Sri Narasimha, seated on the jewel-throne in *Vijayanagara*, by his fame and policy putting to shame *Nriga*, *Nala*, *Nahusha* and all existing kings; having drawn to himself the hearts of all people and praised by all the Brah-

* *Tad vaṅge Devakī jānī dīdige Timma Bāyatiḥ | yuśassi Tulusendresu Yaduḥ Krish-
ṇa Bavinagaḥ | tato bhāt Bukhara jānī Sēkhara kshatipālakaḥ || atrā savagyeḥ Dvāmas'an
mauli ratṇaḥ malibhūjān | savaśāḥ ulabdhāt savasāḥ Narasā vanipālakaḥ | Devakī nandanah
Kāras Devakī nandanāḥ ita | Kāserin ās'a bahuvī bahuvī jala pātān yo ulāngkyava s'atram |
Jīva gadham gṛakṣas savāḥ bhūje bādātmanā nājyam tattham | kṛtā S'risanga pāruva tad aṅi
nājyava paṭṭayam yo bahūśaḥ | kṛtī śamāḥavi nikhāya trībhuvana bhavase sāvayamānpatānā |
Cheraḥ Cholaḥ cā Pāṇḍyam tad aṅi cā Modhuraḥ valubhāva manabhrashṭam | ulāyadagraḥ
Turushkām Gajapati nripatīn cāpi jītvā tadangāḥ | ā Gangā tiram anāḥ pratīva cārasa
bhābhṛt aḥḍatar nāḥṇasayāḥ kṛpāpatānām svajam ita s'iraśā s'āsanam yo vyatīnī |*

mans; ruled all kingdoms from the Bridge to mount Méru, and from the eastern to the western mountains.

Every variety of gift had he made in Kanaka Sadasi, in the temple of S'ri Virupáksha (at Hampi), in the city of Kálahasti, in the hill of Venkaja (Tri-pati), in Kanchi, in S'ri S'aïla, in S'ona S'aïla, in the excellent Harihara, in Ahobala, in Sangama, in S'ri Ranga, in the holy Kumbhakona, in the sin destroying tirtha of Mahá Nandi, in Gokarna, in Rána Setu (Rámes'vara), and all the holy places in the world, so that they were flooded with streams of the water poured out in making his gifts. The dust raised by the hoofs of the prancing horses which accompanied him covered up the ocean . . .

who having made the *tila parusha*, the *go sahasra*, the *hema's'va*, the *hema garlham*, the *kanaka kari valham*, the *pancha langali** and bestowed them all in gifts; who without leaving a single obstacle had protected all manner of kingdoms and of charitable donations.

At the time when this glorious king went to the abode of Indra (*i. e.* died), then *Vira S'ri Krishna Rája Mahipati* obtained the wealth of the kingdom, and this mighty lord of heroes put on the jewelled epaulettes (*keyúra*).†

Whereupon, thinking that by the spread on all sides of this king's fame the whole universe would be absorbed, S'iva (to preserve his distinction) made an eye in his forehead, Vishnu took four hands, Brahma took four faces, Káli took an immense sword in one hand and a lotus in the other, Sarasvati held the late. Who as if in anger lest his enemies should find a refuge on the seas, covered up the seven oceans with the dust from the broken clouds thrown up by the prancing of the horses in the hosts of his army; but the water poured out in the presentation of whose numerous gifts of gold, as immeasurable as the Brahmanjá or mount Méru, formed other groups of oceans in their stead. Who in order that his gifts to the poor might not be interrupted, as if to ascend to the world of gods in his bodily form seated in the chariot of the sun, had planted his cloud-reaching pillars of victory in every point of the compass, marking his conquest over all hostile kings. Who had made every kind of gift in Katchi, in S'ri S'aïla, in S'onáchala, in Kanaka Sabha, in Venkatádri, and in other meritorious places, having gone round them many times for the sake of good fortune; who had in many temples and sacred bathing places presented

* These are in order:—His own weight in gold, a thousand golden cars, a golden horse, a golden womb, a golden elephant and car, five ploughs of gold.

† *Tasmái guptava víbhagáte kshátré Indre dévam gate | tatopyaradpi Vira S'ri Krishaya Rája mahipatib |* *śikharā māpi keyúre mūlānā mahābhūje |*

every variety of offering such as the *kanaka dāna*, the *tula puruṣa*, &c. according to the ancient rites.

Who was an implacable subduer of hostile kings, powerful in protecting the globe placed on the head of A'dishesha, the punisher of kings who break their word, the rejoicer of the hearts of the destitute, fierce in war, the king of kings, the supreme ruler, champion over the three kings, a terror to hostile kings, to Hindu rājās a god-like protector, the slayer of the tigers the evil, the champion of heroes, having these and many other titles, *Kṛṣṇa Rāja Kṣhītipati*, served by the kings of Anga, Vanga, Kalinga, and many other countries, who humbly address him thus 'O great king, look on us! may you conquer! may you live long!'—being seated on his jewel throne in *Vijayanagara*; surpassing Nṛiga and many other kings in his glory, his liberality, his wisdom and policy; who having acquired the wealth of all the lands from the eastern to the western mountains, and from Himavat to the Bridge had multiplied it by bestowal on the indigent and thus built up his fame:—

In the year 1444 of the *S'ālivāhana* era, the year *Svabhānu*, the month *Pushya*, at the time of the *Makara saukramana*, and the *Hasta nakshatra*, Tuesday, presented on the banks of the holy *Krishna*, to a Brahman named *Tryambaka*, of the *As'valāyana sūtra*, an ornament of the *Vasishṭa vamsa*, a follower of the *Rik s'ākha*, versed in all the *vedas*, *vedānta* and *āgama*; whose nature it was to make all happy, of a form beloved by all, a full moon to the *Pushya nakshatra*, his heart filled with the praises of *Vishna*, having overcome all his enemies (or passions), a chief over all, distinguished by the protection (or embraces) of *Pārvati*;

Presented those ornaments of the great *Ranga Rājya*, of the *Gājanir* country and of the *Ganga Maṇḍala nāḍ*, celebrated in the world, of great extent, situated to the south of *Sālebailu* on the *Tungabhadra*, west of *Sogane grāma* and *Ramānāthālaya*, west also of *Kusukara*, north of *Honnaballi*;—(namely) the villages famous by the names of *Grīmatika*, *Kalabāru* together with its boundaries, and *Mattāru* close to *Danāyaka Honnaballi*, having also obtained the name of *Krishnarāyapura*, always filled with crops of grain; together with its four boundaries, free of all imposts; with the rights moreover of *nidhi*, *nikshēpa*, *nāshāna*, *siddha*, *śākhya*, and *jala*; with the *akṣhina* and *āgāmi* also †; to be held in sole possession, with all the trees, the tanks, the

* *Beeṣakṛīṭa-pratigāṛhīṭa-dāṇḍaḥ s'ekha-līkṣa-kakṣī-rahakaya-saun'a | bāḍaheḥ tapyāṇa rāyura gauda | śaṣṭakavīḍārdhāṇa yo raga-chāṇḍaḥ | rājādīrjā ityukta yo rājā-parames'waraḥ | mīru-rīyara-gauḍis'cā para-rāya-bhāṇḍarāt | Hīndu-rīyara-saṇḍrāḥ dūṣ'ṭa-saṇḍāḥ āṇḍarāt | cīṇa-pratīṣṭa-īḍṇī-śīruṇīr uḷḷāṇḍaḥ | āḷḷaga Maḍāyaga jaya jīvātī uḷḷāḍīḥ | Anga-Vanga-Kalingādīṇāḥ rājādīḥ saṅgata cā paḥ |* † See note p. 5

draw wells, ponds, springs, and marsh lands; to be enjoyed by his sons and descendants in regular succession as long as sun and moon endure—with power moreover to bestow it on another, to mortgage or to sell it.*

This he bestowed, surrounded, by his purohitas and numerous wise men famous for their knowledge of the sciences, and of great authority in speech; *Krishna Deva Mahārāja*, worthy of reverence from the great, bestowed with great joy, accompanied with the presentation of a gold coin and the pouring of water.

And the same *Tryambaka*, the sacrificer, the head over the chiefs, in the same year and month, and at the same time, bestowed the villages of *Grāmatika* and *Kadabūru* on the learned *Harīharārādhya*, the most wealthy of the *Kotiśa* family, who had reached the farthest shore of the six sciences, excellent in all his qualities, a moon to the sea of *Madhavārādhya* (i. e. his son), of the *Apastambha sūtra*, the *Yajus s'ākha* and the *Harita gōtra*.

Furthermore to *Aubhala*, the son of *Dandobhala*, of the *As'valīyana sūtra* the *Kas'yapa gōtra*, and *Rik s'ākha*, versed in the vedas, a man of high character, he presented *Hosakalli*, *Arekatte*, and *Sangalapura*.

Moreover to the 30 *vrittis* pertaining to *Mattār* adding 30 more, he presented them to Brahmins learned in the vedas, whose names are here written:—(Here follow the names, tribes and families of 150 shareholders).

Its boundaries in the local vernacular:—(*des'a bhāṣhayā*).

[Some illegible]

north east, the resting stones at the group of *tagu* trees; east, by the eastern hill; east, the boundary stone of *Kadabūru*; south east, the image stones at the *Sogani* village; also south east, *Kāchima katte*, the new mound near *Keritaballi* and *Alagere*; south, the . . . banyan tree of *Kāchima katte*; south west, the stream at the boundary of *Kusukūru*; north west, the *Arkēshvara* temple at the banyan tree of *Yeraka*; north, the tamarind tree near the village hedge of *S'ikharapura*; north east, the grazing lands belonging to the fields of the small tank near *S'ikharapura*; east, the young pipal tree at *Harigi*;

This *s'āsana* was composed with elegant expressions by the poet *Sādhāpati*, at the request of the great king *Krishna Deva Rāya*. And *Vīranāchārya*, son of *Nallanna*, with great joy engraved it.

Of making a gift or-perpetuating one, the perpetuating one is the best. He who makes a gift obtains *svarga*, but he who perpetuates one obtains final

* *Dīnasya śamanasya'pi vikrayasya'pi kṛtsitam.*

bentitude. Whoso by violence takes away land presented by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. Merit is a common bridge for kings. This from age to age deserves your support, O kings of the earth. Thus does Rámachandra beseech the kings who came after him.

S'ri Virupáksha [in Kanarese letters.]

136 (vii). Tamra S'asana at Shimoga, date A. D. 1622.

3 Plates, 4 sides.—Nandi Nāgarī Character.

Prosperity. Adored be *Sambhu*, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. May *Ganes'a*, honoured by Indra and all the gods, the all-pervading, continue the protector of the worlds.

While seated on the jewel throne, the king of kings, the glorious, the supreme ruler, a lion in striking down with the powerful strength of his shoulders the groups of hostile king, *Rāma Deva Mahārāja*, a proficient in all learning, was ruling this whole world :—*

Many were the kings who dwelt under his protection, obedient to his commands and eager to promote his greatness. Among whom was a king named *Kenga*, a conqueror over all the kings who were his enemies, with the tears of whose widowed queens the earth was wet. He had a son *Hanuman*, of the highest qualities.

That king having been a donor of all manner of gifts, on a certain occasion, on a lucky day, the thought entered his mind that he would make a gift of land that should bring him good fortune. Accordingly, on the day of his son's marriage, he made a donation with pouring of water, of a village, an ornament to the earth, to the learned *Putta* of *Vijayi Biliga*.

Devoted was he to the worship of the lotus feet of Śiva, purified in mind by researches in the vedānta, having performed pilgrimages to many holy bathing places, of great liberality so excessive that Karma fled away, of such profundity that even the ocean did not seem to equal him, of the Vis'vamitra gotra the Bodháyana sutra, a follower of the Yajur veda, a chief among the learned, the son of Gangádhara.

* *Latya-sivakāṇḍalen-dhīras chārḍa-parīkramah rājādīrtijā tjavatī go rāja-parama-
nāyaka viri-mandala-dardanda-chandā-kāṇḍana-hesari Rāma Deva mahārājā sarva-sā-
tra-vis'vānūlak tasmān s'īrati bhāgale dharmān sālāḍaṁ īmān* :

And in the S'aka year which may be reckoned as *veda*, *ambudhi*, *s'ava* and *drāvi* (i. e. 1544) the year Durmati, the month *Vaisākha*, the third day of the moon's increase, a lucky Saturday,—the Brahman *Puttappa*, a head-jewel to the learned . . . that large village which he had obtained from the great king, situated in the *Sārava venṭhya*, within the limits of *Gōjānūr*, in the *Ganga Manṭala Nād*, on the banks of the *Tungabhadra*, whose name was *Pargala*, worthy of respect from all the learned, whose god was *Malles's Deva*, which had another name *Turṇakara*, together with its suburb named . . . free of all imposts together with its four boundaries, containing many houses and gardens; with the rights of *nidhi*, *nīkṣēpa*, *pāśāna*, *siddha*, *sādhya*, and *jala*; with the *akṣina* and *āgāmi* also*; with the beautiful trees, the tanks, the draw wells and ponds; to be enjoyed by sons and descendants in regular succession, as long as their posterity, or sun and moon should endure; with power to bestow on another, to mortgage, sell or exchange†; this the Brahman *Putta*, worthy of reverence from the learned, gave, with presentation of a gold coin and pouring of water, to ten Brahmins, having divided it into portions and making ten *vṛttis*. (*Here follow the names, tribes and families of the ten Brahmins.*)

Its boundaries in the language of the country:—east from the bank of *Koraluhalli* belonging to *Lakkana Koppa*; west, from the sluice of the *Kusan-kuru tank*; south, from the high mound of *Kali Koppa*; north, the boundary of *Honnahalli*. Such is the description of the four boundaries.

To this let the sun, moon and other gods be written as witnesses. For a man's character is known to the sun and to the moon, to the fire and to the wind, to the earth and to the sky, to his own mind (or conscience) and to *Yama*, to day and to night, to morning and to evening, and to justice (*dharma*).

Land presented to Brahmins is to kings as an only sister, neither may she be enjoyed nor ravished away, (otherwise, nor subjected to taxation). Of making a gift or perpetuating one, the perpetuating one is the best: he who makes a gift obtains *svarga*, but he who perpetuates one obtains final beatitude. Whoso makes a gift has an easy task, the maintenance of another's gift is arduous: but the maintenance of a gift made by another is twice as meritorious as the making a gift oneself: and by the resumption of another's gift all the virtue of one's own donations is destroyed. Merit is a common bridge for kings: this from age to age deserves your support, O kings of the earth. Thus does *Rāmsachandra* beseech the kings who come after him.

S' r i R ā m a (in Kanarese letters).

* See note p. 3.

† See note p. 245.

137 (viii). Tamra S'asana at Shimoga, date A. D. 1672.

1 Plate, 2 shies.—Kannada Characters.

May it be well.—In the year 1594 of the glorious increasing Śhivāhana era, the year Virodhikrit, the month S'avam, the 15th day of the moon's increase, the day of full moon,—S'rimat Koladi Somas'ekhara Nāyaka caused the following copper s'asana to be engraved and given to Mudda Linga, the Tungabhadra ferryman (*harugola*) and other boatmen (*ambigaru*) at Simoga.

You having made a request for some rent-free land (*ambali*); on condition of your keeping a *harugola* and carrying across the passengers who come daily by the government house (*havela*) in the Simoga fort, taking from them a fee; and on condition of your providing extra *harugola* and rendering service to the palace whenever required by the government; we have bestowed upon you 24 pagodas of rent-free land, according to measurement with a line (*reḥḥa pramāṣa*), in the village of *Korlahalli*, situated in *Gājanūr*.

Whatever rights belong to this land, within the boundary stones set up at the four boundaries thereof, may be enjoyed by you, in accordance with the ancient customs of the country, and the land be held in possession by you and your descendants.

But according to the *śirūpa* formerly written and given by the Karta S'ivappa Nāyakappa, to Ranga Boya Timma, Sarma Mariya, and Mudda and to the three persons Dugga Kāḍa, Mogge Timma, and Dodḍa Channa, who to these six we have granted *harugola** and *teppa*†

Such is the copper s'asana written and given, and thus much may you enjoy, rendering service to the palace.

S'ri Sadās'iva.

* *Harugola*—a round basket boat covered with hides.

† *Teppa*—a raft of bamboos.

138 (G). Tamra S'asana at Shimoga, date A. D. 1714.

3 Plates, 4 sides.—Kannada Characters.

Adored be *Sambhu*, beauteous with the *chāmara*-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May it be well.—In the year 1636 of the glorious increasing *Sālivāhana* era, the year *Vijaya* being then current, in the month *Chaitra*, the 15th day of the moon's increase, the day of full moon, the *Badaba Murāri kōji kōldhala* (?), the establisher from beginning to end of the *nishidhā* (? forbidden!) *veda*, devoted to the service of *Siva* and his gurus, descendant of *Srimat Keladi Sadd-s'iva Nāyaka*, great grandson of *Siddapa Nāyaka*, grandson of *S'ceappa Nāyaka*, son of *Somas'ekhara Nāyaka*'s meritorious wife *Channammōji*—*Srimat Dasareppa Nāyaka*, made a gift of land to *Timmanna*, of the *Kaundinya* gotra, the *Apastambha sūtra* and the *Yajus shākha*; great grandson of *Konnanna*, grandson of *Yellanna*, son of *Bāvanna*, and younger brother of *Yellanna*; and caused a *dharma s'asana* to be written as follows:—

The land assigned for the expenses of the god *Manumasta* which we had set up, and for which we had built a temple in the *agrahāra* established in the name of *Mariyappa*, in the *Gūjanūr* country, in the village of *Gūjanūr*, on the banks of the *Tungabhadra*.

For every 1½ *khandi* and 3 *manu* in the country of *Gūjanūr* and the village of *Gūjanūr* 10 *pagodas* and 5½ *fanams*; for 1 *pagoda* and 2 *fanams*; from *Dasohalli* 3 *haga*; altogether 12 *pagodas*, (and so on, through very minute and tedious details.)

The balance, amounting altogether to 153 *pagodas* 7 *fanams* and 1 *viss*, have we given to the god; and within the boundary stones stamped with the *Vāmana mudra*, the *ash/a-bhoga-tējas-svanya* rights of *nidhi*, &c.*; the crops and trees; and whatever may thereon be cultivated, may you and your descendants enjoy, and as long as sun and moon endure carry on the rites of the *agrahāra* temple. Such is the *dharma s'asana* of the gift of land.

To this let the sun, moon and other gods be written as witnesses. For a man's character is known to the sun and to the moon, to the fire and to the wind, to the earth and to the sky, to his own mind (or conscience) and to *Yama*, to day and to night, to morning and evening, and to justice (*dharma*.)

Of making a gift or perpetuating one, the perpetuating one is the best. He who makes a gift obtains *svarga*, but he who perpetuates one obtains final

* See note p. 3.

beatitude. Land given by oneself should be regarded as a daughter, that given by one's father as a sister, that given by another as a mother; these it is unlawful to take for oneself.

Wheresoever a great yogi abides and devotes himself to the service of Śiva Liṅga, that spot is equal to all the holy bathing places, there is a man's guru.

S'ri Sadās'iva.

139 (x). Tamra Śāsana at Tirthahalli, Professed date B. C. 3012.

3 Plates, 4 sides.—Devanāgarī Characters.

Adored be S'ri Gaṇādhipati. May the four arms of Viṣṇu protect you, which are as dark as the raincloud; which are hardened with the use of the bow Śārng and the blows of its bow-string; which are like the pillars of the man'apa of the three worlds.

May it be well.—In the year 89 of the glorious increasing Yuddhiṣṭhira era, the year Plavanga, in the month Sahasya (Margashira), on the day of new moon, Wednesday,*—S'ri Janamejaya Bhūpa, the great king of kings, the supreme ruler, the valiant among heroes, born in the Kuru kula, in the Vaiyagrapiṇḍa gotra,—from his throne in Kishkindha-nagara, protesting the various orders and religious ceremonies of all castes, made this gift of land for the worship of Śiva Rāma adored by Kaivalyanātha, disciple of Garuḍavāhana Tirtha of the Munirinda maṭha, situated in the Vrikodara kṣetra, in Sitapura, in the west country.

The four boundaries of the Munirinda kṣetra, in which my great grandfather Yuddhiṣṭhira rested, are the following:—on the east, the western bank of the Tungabhadra flowing north; on the south, north of the confluence of streams at Agastya āśrama; on the west, the eastern bank of the Pāshāna river; on the north, the south bank of the Bhinna river.

* S'ri jayadityudaya Yuddhiṣṭhira s'aka Plavangākye śvama-narati-vatsare Sahasya-māsasatvīyāyām Saumyamāre s'rinat mahārājādhipatya rāja-parmanesvare vīra-pratapa-sati Kuru-kulādīhara Vaiyagrapiṇḍa-gotrājñe S'ri Janamejaya Bhūpate Kishkindhā-nagaryāu śimā-dānamasthakāśaśoka-varjās'ramā-dīrgha-pratīḍhikāśa pāśānāśa des'asya Sitapura Vrikodara kṣetre tatrapī Munirinda-maṭhasya Garuḍavāhana Tirtha s'rinat s'akya Kaivalyanāthair āśrīkṛtā Śiva-Rāmasya pūjārtham kṛtā bhūkṣiṇa-siddhāntaśaśana-pratīḍhikā-Yuddhiṣṭhira-dīpāśīlā-Munirinda-kṣetrasya cātus-simā-parinīti-kṛtsnā.

The Munibriṇḍa kṣhetra, situated within these four boundaries, do I give of my own free will, in order that my father and mother may attain to the Vishnu-loka, to be enjoyed by you and your disciples in regular succession, as long as sun and moon endure, along with the *tejas-sūnya* rights of *nāḍi*, *nīkṣepa*, *jāla*, *pāśāṇa*, *akṣhāna*, *āgāmi*, *siddhi* and *sādhyā*.* And this Munibriṇḍa kṣhetra have I placed in the hands of the Yati, with presentation of a gold coin and pouring of water from the Tungabhadra, in the presence of the god Harihara, at the time of the eclipse (?).†

The witnesses to the confirmation of this sāsana are sun and moon, wind and fire, sky, earth and water, conscience and mind, day and night, and the two (morning and evening) twilights; these have knowledge of every man's religious gifts.

S'ri Vāraha (in Kannaḍa letters.)

Of making a gift or perpetuating one, the perpetuating is the best. He who makes a gift obtains svarga, but he who perpetuates one obtains final beatitude. To protect a gift made by another is twice as meritorious as to make a gift oneself. Land given by oneself is as a daughter, that given by one's father is as a sister, that given by another is as a mother; therefore a gift of land must never be resumed. Dogs will eat what is vomited by any other creature, but not what is vomited by their own species: how much less is he who resumes a gift himself has made. Whoso by violence takes away a Brahman's vritti, whether presented by himself or by another, shall assuredly be born a worm in ordure for sixty thousand years.

140 (xi). Tamra Sāsana at Devanhalli, date A. D. 1584.

5 Plates, 8 sides.—Nandi Nāgarī Characters.

Adored be S'ri Gaṇādhīpati. Adored be S'amblu, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. May the right tusk of the Boar form of Vishnu like a sceptre protect us, on which forming a small canopy rested the earth, surmounted by the golden peak of Meru. May that glory (Ganes'a) be favourable to you, which dissipates the darkness of difficulties, which though in the form of an elephant was not born of an elephant, but is the offspring of Pārvaṭi, worshiped by the lion and by Vishnu.

* See note p. 3

† Upaṇiṣa samsṛṣṭa.

May that glorious one (Chandra) prevail, who was born from the ocean of milk, an abode of all pleasant things, the pure and excellent. His son was Budha, and his grandson Purúrava; whose son was Ayu, whose son was Nahusha, whose son was Yayāti, whose son was Pura. From his line sprung Bharata, from whom descended S'antana, in whose line was born the great Arjuna. His son was Abhimanyu, from whom sprung Parikshit.

From him the eighth in descent was *Nanda*, from whom the ninth was *Chalikya*. From him the seventh *Sripati*. . . . Then came *Lhaira*, an equal of kings; from whom sprung *Bijjalendra*. The tenth in succession from him was *Vira Hammāli Rāja*, from whom the third was *Māyapurisha*.*

. *Sāmi Deva nripati*
 *Sri Pannamata nriya*

was an ornament among kings, a kalpa-vriksha to the learned, the beauty of his body was such as to draw down the Apsaras from heaven. He took to wife *Bullālīka*, in whom all virtues were bound up.

To him was born a son *Rāma Rāja* whose crowned queen was *Lakṣmībika*.

He had a son named *S'ri Ranga Rāja*, who in penance surpassed his father. He obtained as wife the beautiful and virtuous *Tirumalāmbika*, in the same manner as Chandra obtained *Rohini*.

By *Tirumala Devi* were born to that king three wonderful sons.

The brave *Rāma Rāja*, who destroying all the hostile kings throughout the world, was ruling the whole globe after the manner of the primeval kings Bharata, Manu, Bhagirathi and others.

At sight of his liberality the kalpavriksha itself sank down

Tirumala Rāja, who was of great valour, the subduer of many hostile kings, then ruled the world.

He was a chief among the famous, who offering up the fried rice of the fame of his enemies as an oblation in the flames of his own fame, shone forth as the regent of all the points of the compass; who filling the seven worlds with his fame raised it above the peak of Meru and caused it still to grow; who obtained the throne amid the blessings of Brahmans, and ruled all lands.

From whom even the kalpa-vrikshas receiving gifts, and unable to keep pace with the fame of his liberality, retired to do penance on the banks of the heavenly Ganges; who for the sake of merit had made every variety of gift in Kanchi, in *S'ri Ranga*, in *Seshāchala*, in *Kanaka Sabha*, in *Ahobala* and other

* All this is very doubtful, as well as some other passages, the inscription being too indistinct.

holy places, as well as in many temples and sacred bathing places, the gifts namely of *kanaka dāna*, *śiśa puruṣa* and others, according to the śāstras.

His son was *Viśākhi*, of great fame and glory, receiving the benefit of the meritorious works performed during a long period by *Vengalāmba*, possessing power through the patronage of *S'ri Ranga Rāya*.

He had two wives, *Tirumala Devi* and *Kalamā*, who shone forth like *Lakshmi* and *Bhāmi* the consorts of *Viṣṇu*, or as *Rohini* and *Chitra Devi* the consorts of *Chandra*.

The stream of his fame, which took its rise in the liberality of his hands, resembling the beautiful rain-cloud, on the day of his coronation by holy Brahmins according to the sacred rites, flowed into the ten points of the compass; and by it was quenched the fire of the thirst of poverty experienced by the indigent.

S'ri Ranga Rāja

a protector alike of his own and the enemy's army, for he granted the latter assurance of peace as soon as they besought it, his fame was in all lands, and by all people he was praised as a great politician. Glorious through the favor of the *Lakshmi* of heroism, lord of *Aravīpura*, master of all the world resting in the arms of *A'dishesa*. A chief among kings, as celebrated in the field of battle as *Rāmahadra*, possessed of many lofty titles, enjoying the benefit of the rites and ceremonies of many classes, foremost among the kings born in the *Ātreya* gotra, of immeasurable fame. Possessed of immense forces of well trained cavalry, revered for his learning, receiving obeisance from the *Rājā* and *Magadha* kings, like *Dharma Rāya* a master of politics, lord of *Kalyānapura*, a *Uśāhita* emperor, adorned with a crown that was brilliant with rubies. To the (?) *Yeladur* king like an elephant driver, to courtizans an only lover, possessed of many fortunate titles, of a pleasing fame .

. a *Manmatha* overcome with pleasure-yielding beauty, punisher of kings who break their word, extending his protection over the nine continents. A great king over kings, king of fortune, supreme paramount king, subduer of the three kings of a fame which towered above *Meru*, whose eyes were averted from others' wives, a terror to hostile kings, a slayer of the tigers those who asperse others, a *ganḍa Urumiḍa* to the elephants the hostile kings, a moon to the devout, praised with folded hands by the *Kuntlhoja*, *Bhoja*, *Kalinga*, *Karahata* and other kings, who salute him saying 'May you conquer, may you live long!'

This *S'ri Ranga Rāja*, a chief among kings, ruling the kingdom seated on his jewel throne; by his fame and policy putting to shame *Nrīga*, *Nala*

Nahusha and many other celebrated kings; praised by all the Brahmans from the Bridge (*setu*) to mount Meru; having won the hearts of all from the eastern to the western mountains:—

In the S'aka year reckoned as *anga, ambara, bāva, inda* (1506), the year Tārana, the month Kārtika, the bright fortnight, on the auspicious day of full moon, during a lunar eclipse;—presented on the banks of the river Pindikini, in the presence of the god S'ri Rāma, an abode of all good fortune, to Brahmans of many various names, s'ākhya, gotras and sūtras, famous for their knowledge of the vedas; the village of *Pushpitachhura*, having another name *Baichapura*, situated in *Kalahankā nadi* belonging to the *Sivana-sannidra* country.

It lies east from the worthy village of Marasanudra, south east of Bishalahalli, south of Varadanapalli, south west of Duklanapalli, west of Alikā, north west of Bettenahalli, north of Surabhisapurā, and north east of Kadatanamala grāma.

This fertile region, having watchmen and customs tolls, together with its four boundaries, is presented free of all imposts, together with the rights of *nidhi, nishpeta, pishāga, sidha, sādhyā*, and *jala*; with the *akshina* and *āgami** also; and along with numerous trees, ponds, draw wells, tanks, springs and gardens; to be enjoyed by many, descending from generation to generation in regular succession, as long as sun and moon endure; with power moreover to give away, sell or exchange.

This, on the application of the famous *Bhairavendra*—great grandson of *Sonna Bairā*, who was like Indra a vanquisher of all his enemies, celebrated for his justice, a chief in the fourth race (Sādra), a follower of the fourth s'ākha (!); grandson of the king named *Bhairava*, to whom all his enemies were subject; son of *Baichappa*, an ocean of good qualities; the creator of joy to the eyes of *Nāchāmbā*—did the king worthy of reverence from the learned, *S'ri Ranga Rāja*, surrounded by his *purohita* and other holy persons his friends, and by many learned men travellers through all the veda and vedānta; give, with presentation of a gold coin and pouring of water.

And moreover he divided the village into forty vrittis, which *Bhairavendra* and the king *Baichiya* received and distributed in order, to these Brahmans of many s'ākhya, names, gotras and sūtras, learned in all the vedas, whose names are here written:—(Here follow the names, &c., of the 40 Brahmans).

The verses in this s'āsana of the famous *S'ri Ranga Rāja*, skilled in policy, a master of peaceful qualities, were by his order composed by the son of *Sabhā-*

* See note p. 2.

pati, a Brahma to poets and their poems. Ganappayāchāri, son of Viranna, engraved it on copper, by order of the king.

Of making a gift or perpetuating one, the perpetuating one is the best : he who makes a gift obtains *avarga* but he who perpetuates one obtains final beatitude. To maintain a gift made by another is twice as meritorious as to make a gift oneself : to resume a gift made by another is to lose the merit of all one's own gifts. Whoso by violence takes away land presented by himself by or another shall assuredly be born a worm in ordure for sixty thousand years. Land given to Brahmans is to kings as an only sister, neither may she be enjoyed nor ravished away (otherwise, nor subjected to taxation.) Merit is a common bridge for kings : this from age to age deserves your support, O kings of the earth. Thus does Rāmachandra beseech the kings who come after him.

S'ri Virūpāksha (in Kannaḍa letters.)

142 (xii). Tamra Śasana at Devanhalli, date A. D. 1697.

3 Plates, 4 sides.—Kannaḍa Characters.

(The same as Ś'ūla Ś'āsana No. 114, which see.)

143 (xiii). Tamra Sāsana at Kolar, date A. D. 1761.

2 Sides.—Kannaja Characters.

May Mallikārjuna Svāmī of Guru Parvata be favorable to us.

Sun.

Lagna.

Rasi.

Moon.

In the year 1683 of the glorious increasing Śālivāhana era, the year Vishu, the month Chaitra, the 1st day of the moon's increase, Monday:—

May it be well.—*Chikkappa S'etti* of *Dyavarhyopattā* in *Benggaluru*, *Kalesappa S'etti* of *Aralopyyē* in *Amrita Sāgara*, *Vira S'etti* of *Mamili-pyē*, *Rāyanna S'etti* of *Danṣina-pyē* (cantonment bazar), with other *Des'asavaru* (Lingayets), both residents and strangers from the highways of the 56 countries; caused the following *dāna sāsana* (deed of gift) to be written and given to *Giri S'etti*, son of *Malli S'etti* of *Kattaru parvata* in the *Kolāla* country; for the benefit of the people of the 56 countries:—²

For the grains which are carried to and from *Lāla-pyē* and other places, through the *Kolāla* country by way of *Bikkigunā*, for each load going either way by the high road and stopping at the *aramana katta* (palace custom house), we agree to give 1 *byāle*, one *byāle* in words. And this with sincere mind and soul and body, three times repeated with sincere voice, permanently and everlastingly,† to your sons, grandsons and descendants, as long as sun and moon endure, we agree to continue paying. After this manner may you enjoy and remain in comfort; in token of consent and agreement to which, we have written and given you this *dāna sāsana*.

To this let the sun, moon and other gods be written as witnesses. For a man's character is known to the sun and to the moon, to the fire and the wind, to the earth and the sky, to his own mind (or conscience) and to Yama, to day and night, to morning and evening, and to justice (*dharma*.)

To protect a gift made by another is twice as meritorious as to make a gift oneself. To seize upon another's gift is to lose all the merit of one's own. Land given by oneself is as a daughter, that given by one's father as a sister, that given by another as a mother; these it is unlawful to take for oneself.

*—*manṭāda sūta parastāda chetuvālikku aivattāru dātāda mānānārgada des'asavaru Kolāda sine Kattaru parvatāda Malli S'etti kavāru Sri Giri S'ettavaru aivattāru des'asavaru bekāgipirana kōṇṇa baris'i kōṇṇa dāna s'ānānā kramavattavaru | aṭṭāgi |*

†—*naṭisē kōṇṇa bāvaluvavaru | triharaya suddavāgi Sri vāṭaka s'uddavāgi s'as'ita sāvāṭādvāṇḍāgi.*

Such is the copper *dāna s'āsana*, written by the son of the Doḍḍa Pyāṇa Śrinubhag Gopālaya.

The signatures of the parties to this gift here follow in token of consent (*vayita*). 44 signatures in *Kannaḍa*.

2 signatures in *Mahrattī*.

144 (xiv). Tamra S'asana at Kolar, date A. D. 1693.

2 Siles.—Tulu Characters.

Desa.		From.
Lōga.	Ganes'a.	Nasli.

May it be well.—In the year 1620 of the victorious increasing Śalivāhana era, the year Bahudhānya, the month Jeshṭha, the 7th day of the moon's increase :—

Prithvi Saṭṭi, and the royal minister *Bhāskara*, possessors of garland-like strings of titles made illustrious by the name of each, worshippers of the lotus feet of Ganes'vara and Gauris'vara (Siva), ever striving to subdue the modern sins of *Jambu-dvīpa*, abodes of fortune and wealth; together with other chief *ayyācali* and all the *sākhāḍā*, and those of the 56 countries, both residents and strangers, from the four points of the compass; namely, from *Gūlūru*, *Hollūru*, *Tumukūru*, *Kallūru*, *Kaḷayam*, *Chitanipalle*, *Hulikalū*, *Māgaḍi*, *Guleramānīpalli*, *Solūru*, *Tyānagondā*, *Bengalūru*, *Pedda Balāpuram*, *Chinna Balāpuram*, *Galapāya*, *Jidipalle*, *Gudībāḍa*, *Chillagaḷa*, *Kadīripānḍyīnīpāya*, *Birangikottakota*, *Madalapalle*, *Kolāla*, *Mudavēti*, *Kottakota*, *Mēsti*, *Bjgūlūru*, *Kangondī*, *Pungunūru*, *Madalapalle*, *Gundugallu*, *Shivanagala*, *Māgīnḍyīnikō'a*, *Panagonyā*, *Varanikottapalle*, *Kandigere*, *Chikanāyīnīpalle*, *Huluru*, *Haroti*, *Hirerūru*, *Agamangala*, *Mattoḷutu*, *Bāndavaram*, *Mahdavarum*, *Basavanahalli*, *Hole Jāvani*, *Hosa Jāvani*, *Gabaluru*, *Uppahalli*, *Nāgamangala*, *Sanṭtes'ivara*, *Kundariṭṭi*, *Nallūru*, *Malarōḷḷam*, *Kanchi* and other places; gave the following general *s'āsana* to the Des'a, *Mudra Virappa* of *Kolāla*.

Whereas it was formerly agreed between you and us, that for all loads carried by bullocks or other animals of burthen, coming to *Kolāla* either from the east or the west, we should pay you for grains, areca nut, chillies, spices, cotton cloths, blankets, ghee, oil, sugar and other such articles, at the rate of

4 pagodas for 100 loads according to the Government account; and for salt, or split grains, 2 pagodas for 100 loads according to the same account; and for loads brought by the Korachars, either east or west, 3 fanams 1 byāle for 100 loads according to the same account; and for loads of other miscellaneous articles, 1 viss for each load: and you having enjoyed the same:—

And whereas now the Des'adaru from the four quarters assembled at the Yajepalli custom house, have agreed to sell their goods wholesale (or in the lot) while the counting is going on; we therefore authorize you either there or at your own place in Koldā to take a certain quantity (indefinite!), which may you enjoy,* and be in comfort, you, your sons, grandsons and descendants, in regular succession, as long as sun, moon and stars endure, bringing fame to this country. Such is the general s'āsana given to you.

To maintain a gift made by another is twice as meritorious as to make a gift oneself. To resume a gift made by another is to lose all the merit of one's own.

Here follow 24 signatures in Telugu.

145 (xv). Tamra S'āsana at Mulbagalu,† date A. D. 1481.

2 Sides.—Telugu Characters.

S'ri Prasanna Virūpākṣha.

Prosperity. May it be well. In the year 1353 of the victorious increasing S'alivāhana era, the year Sadāraca, the month Phālguna, the 10th day of the moon's increase; gifts having been made to this god *Prasanna Virūpākṣha* of a temple, a wall of enclosure, towers, gilded pinnacles, a Manmatha tank, funds for the decoration, procession and display, agrahāra villages, manṭapa, a manṭha for mendicant priests, and for all other sacred purposes; by merit of *Goja Beṭekāra Deva Rāya Mahārāja*, son of *Vijaya Rāya Mahārāja*: the *Heggaḡe Devas* of the Vishnu Vardhana gotra, the sons of Vommayamma, *Akhana Danayaka* and *Mādana Danayaka*, in order to obtain the merit of making gifts and all other kinds of merit, gave to the god *S'ri Prasanna Virūpākṣha*, to

* *Yi prakāram oppanā icchāyuntīni garaha ā prakāram anubharista viṣṭēri sarinte yipudu chatur dāśāda Des'amuduru Yajepalla kaḡalo kūḡi niku kavaghaḡani anane paḡalo gāllār-pupufavavā niku sari paḡina stalanandu aḡnā sari nireḡāla stalanandu aḡnā sare yi prakāram magavayattu kōvī śre.*

† Compare with S'ila S'āsana No. 116.

deep conversation in the assembly of those noted for their wisdom, possessor of self-acquired fame which was an ornament to the world. An abode of deep and secret counsels, of so great power, that the tortoise which supports the world unable to bear its burden bent down in impotence leaving the earth to be borne up by the sword wielded by his powerful shoulders. The smoke of his sacrifices ascended in such clouds to heaven that Indra, fearing a rival, made him monarch of the lower world. Devoted to the worship of Vishnu, kind to all, in making gifts and bestowing rewards his hands were an astonishing picture, but in punishing his enemies severe, in all other deeds deserving of reverence from the whole world.

Having by the might of his arms first acquired the wealth of the *Hoyala* kingdom, taking up the circle of the points of the compass, he gained possession of *Talakāṣṭha* and of *Ganga Rājya*, being the first to rule them, this *Vishnu Bhūpāla*, the raiser of the fortunes of the *Yadu* race.

The Lakshmi of victories gaining great increase by the power of his arms, he burnt the capital city of the *Gangas*, this powerful king *Vishnu* called *Blarjabala Ganga*.*

May it be well.—Entitled to the five great drums, mahā mandalesvara, lord of the city of *Dvairāvati*, the gilder of the pinnacle of the *Yadu* race, the foundation-pillar of the lofty mansion of Lakshmi, the unconquered hero, the source of inconceivable victories, having obtained a boon from the goddess *Vāsantika*, devoted to the shining lotus feet of Vishnu, his breast covered with the tokens of unsurpassed fortune and glory, engaged in daily increasing works of merit, whose footstool creaked with the weight of the lotus feet on which rested the faces of numerous vassal kings making obeisance before his throne, whose kingdom was cooled by the rays of his white canopy, fanned by groups of *chāmaras* which looked like a cluster of favours from Lakshmi, pleased to horripilation at the recital of the valor and refined tastes of the *Saurāstra* kings, † his cheeks bright with the rays from his large earrings set with all manner of gems won in victory over his enemies, by his wealth drawing down the divine Indra to gaze upon such glory, his breast adorned with rows of pearls whose radiance spread to his armlets (or epaulettes), given up to the acquisition of

* *Matsya Vyaṣaṇa nāṭya Lakṣmī yodasau taḥ lalpinim taḍā tarmadāyavaṁ ranjīpe tanaḥ balodera . . . mīya dīśā cakraman atikondu Talakāṣṭham Ganga rājyaṁkhe tān modatādān Yadu vanasā varādhāṣaṁ kavasi S'ri Vishnu Bhūpālaḥ | Pingade tāḥṣa kōram atangire Jaya Lakṣmī lakṣmī varādhāṣe suḥṣam Gangara kuryupias puranam tanga dalam Viskya eude Bhūjabala Ganga.* |

† *Saurāstra varasa tira katha kuryāṇa atirāṇa harsāḥ pālaka santānāṇam |*

fame. Filled with benevolence, by the victory obtained in many wars his powerful arms were like the bands of the casket enclosing his world-renowned valour, and his waving sword was as a fetter binding the Lakshmi of victory to himself. His palace resounded with the humming of the bees flocking to the flowers of varied hue bound in the hair of the lovely ones who waited on him. His mind was as peaceful as that of the lady royal policy, like a stage was it for the display of the Lakshmi of valour, or a pleasure garden for her to rest in. Considerate of the welfare of the kings who sought refuge with him, skilled in the art of dancing and in the various modes of music, fond of engaging in argument according to the rules of logic, well trained in the rules of grammar, skilful in examination of the wisdom of the vedas, he was a casket for the gem of his mind, which was honoured by all the puranas. The world being trodden to dust with the troops of his *Kamadhaja* horses, having filled space with the groups of his victorious standards, an unequalled thunderbolt weapon in splitting the great rock the *Pandya* king, an adept at the game of war in overthrowing the *Tulu* kings, a Bhairava in destroying the armies of *Jagat Deva*, like Yama in stringing his bow, *Vayu* in uprooting the brahma tree the king *Narasimha*, the favourite of the yoginis for satisfying the thirst of their lips with the blood from the heads of the *Kaṭa* kings, a garuda in destroying with his sword the serpent the *Vengiri* king, master over *Mala Rāja*, a young elephant in breaking through the plantain grove the two armed *Kunta*.

Possessor of the city of *Talavana* acquired by his own might, subduer of the *Konkonga* country, having easily overcame *Nojambavadi*, having gained possession of *Kolāpura*, having uprooted *Kovaluru*, having terrified *Tereyuru*, having passed beyond *Valluru*, and caused *Kanchipura* to tremble; erector of numerous lofty temples, richly decorated, for *Vijaya Nārāyana* out of the wealth acquired by his powerful arms, having filled the whole *Brahmanja* with his fame, punisher of the *Malapas*, making war accompanied only by veteran troops . . . conspicuous in valour, *S'rimat Tribhuvana Malla Bhujaba'a Vira Ganga Vishnu Vardhana Poyala Deva*, protecting in the shelter of his mighty arms all the region lying between the *paṭiya* (lower) ghat of *Nangali* on the east; *Kongu*, *Cheram*, *Anamale* on the south; the *Bārakanūr* ghat road of *Konkara* on the west; and *Sivimale* in the north:—*

* *Kamadhaja viji rāji saucharaṇa tara'a dharagi vāṇayamun | vijaya kaṭalika kaṭavala chāṇabita nigai vāṇayamun | Pandya garga s'ala nirbhedaṇdikaṭadandhaṇiyum | Tuṭu nripai'a hridaya vilāṇa praba'a raga keṇiyum | Jagat Deva bala vilaya bhairavayamun | adiyana ānala rāpa lapa nipyā aḷaṇayamun | Narasimha brahṇa bē'a bhānja prabhanjanayamun | Kulapā*

quality of satva (otherwise?) in being filled with lions and elephants (among the decorations); in being easy of access resembling the sea in its deep and peaceful interior; resembling mount Meru the resting place of Dhruva Rāya (having large chambers); resembling the circle of the moon in being filled with nectar (otherwise mortar); resembling the sun . . . ; resembling the sky adorned with stars (otherwise gems); adorned with numerous gilded pinnacles, towering up in innumerable storeys:—

Having with pious faith set up the god *Vijaya Nārāyaṇa*, from the white lotus of whose navel sprang Brahma the creator of the world, the brother to Balabhadra whose power was exhibited in the flood of the river Yamuna turned back by the plough-share held in his mighty hands, whose breast covered with the round shining drops which fell upon it when the amrita was churned out resembled the sky adorned with stars, who in his boar form separated the waters of the ocean with a kick of his toe-nail and danced on the muddy floor of Pātāla, who was the ally of the *Pāṇḍavas* in releasing the world from its burden of giants, who as Tri Vikrama compassed the earth in a stride going up the running creeper which sprung up from the presentation water poured out by Bali, who as Devendra by various means destroyed the race of cruel *rākṣasas*, who in the form of a tortoise took up the Mandara mountain which the world was unable to bear up when the gods and goddesses were churning, in whose capacious interior are enclosed all living things, glorious though his form is unknown, near and yet distant, absent yet ever present, deep and yet lofty, minute and yet immense, easy of approach, ever profoundly peaceful, limited and yet infinite, in the form of Param Brahma:—

Vishnu Varādhana Poysala Deva, in the S'aka year 1030, the year Hevilambi, the month Chaitra, the 5th day of the moon's increase, Monday; in order to provide for the daily service, the divine decoration, and the ceremonies of the three watches of the gods *S'ri Vijaya Nārāyaṇa*, *S'ri Channa Kesava* and *S'ri Lakṣmi Nārāyaṇa*; for the support of *S'ri Vaishnavas*, of Brahmins, of learned men to write the prayers and songs, of garland makers, of dancing girls for illumination, and of all kinds of temple servants; presented with all due rites, the *kṛnukūla*, together with the temple dues of god and goddess,* and the customs and tolls within the four boundaries of the *vrittis* (or shares) he had made and presented with pouring of water at the

* *Devī devanāśaśite sahita | s'ri pālatali ādāri gāruḥma udāhā vritti Velūpanāśa
kūḍu chatus sinu sunba pannaḍya sahita |*

sacred feet from the waste land of *Velapura*; 12 dwelling houses (?) in *Devallige nād*; *Desavanahalli* in that *nād*; in *Kodigi nād* 12 *bārasi* (?); *Nidugunda* with its villages; in *Abbidore Tagere nād* 2 *hasulegala* (?) with villages; in *Balavi nād* *Agalūru*; in *Yamana nād* 12 *morasi* (?); in *Betu nād*, *Kesakad* with its villages; in *Vyasa nād*, *Bodagere* and *Banteyanahalli*; in those two *nāds* united, *Devaniru* with its four boundaries; in *Hiriga Mugudi* 5 *vrittis*; these, with all the taxes, he presented with all obeisance at the holy lotus feet of him who performed the *Tri Vikrama avatār*. And also certain monies and the offerings of the pious, he assigned for repairs of any cracks or injuries to the temple.

Moreover, besides these, *S'ri Vishnu Varadhana Poyala Deva*, reckoned as the eleventh incarnation, in order to perpetuate his government and extend his dominion, presented the following lands, with observance of all due rites, in the presence of the god *S'ri Vijaya Nārāyaṇa*, to 120 *Bhāṭṭas* who should perform the great sacrifices, the oblations and offerings, *Hiriga Mugudi* with *Bikramahalli*; to 21 *Bhāṭṭas* *Benegūru* and *Areyahalli* with *Kol yabahalli*; to 32 *S'ri Vaishnavas Nittūru* in *Togere nād*.

Adored be *Nārāyaṇa*.

(The following appears to be a different grant, made subsequently).

His son, the chief king of the *Yadu* race, of great fame, his valour his wealth, a lion in destroying the elephants the kings who forsake works of merit and walk in their own ways, was *Narasimha*.

From him, by his crowned queen (*paṭṭamahidevi*) *Achala Devi*, was born the great king *Ballāḍa*. He was a great hero, dispersing the darkness which had covered up works of merit he caused them to shine forth, delighting in the nectar which issued from the lotus feet of the god *Keśava*. Like as *S'iva* set up *Kālibāsa* which *Dasamukha* was in the act of bearing away on his shoulders, so establishing many works of merit which had been swept away in the rapid stream of the *Kali yuga*. Chief of the wrestlers in the field of battle is *Vīra Ballāḍa Bhūpa*. May the king *Ballāḍa* prevail, the protector of the whole world, to the white lotus of whose fame the world was as the ovary (!) shining as the enchanter of enchanters, his doors securely fastened, his lodges filled with guards and archers, his ramparts high, surrounded with a moat—the lake named *Vāsudeva tirtha*. Being the favourite of *Vijaya Nārāyaṇa*, he gained the empire of the south; the champion who took *Uchchāṅgi*, which in length and breadth can be compared within the limits of the lower world to a second sky alone, and was celebrated in the three worlds; and afterwards, when *Pāṇḍya* cast himself on his protection, restored him his kingdom; thus

both in destroying and in protecting was he greatly celebrated this *Vira Ballála Deva*.*

To maintain a gift made by another is twice as meritorious as to make a gift one-self: he who makes a gift procures svarga, but he who maintains one secures final beatitude. Merit is a common bridge for kings: this from age to age deserves your support, O kings of the earth. Thus does Rāmachandra beseech the kings who come after him.

The writing of *Baravardhārya Śūrya*.

Adored be Nārāyaṇa. Great prosperity. Fortune.

Vira Ballála Deva, the chief among the *Malapās*, . . . (gave) *Kaḍala* with its villages . . .

(Another grant, made in (?) A. D. 1235.)

In the year *Ananda*, the month *Chaitra*, the 5th day of the moon's increase, Sunday, *Nārasiṅga Deva*, the son of *Śrī Vira Pratāpa chakravartī Śrī Vira Someśvara Deva*, presented to the god *Channa Kes'ava* of *Belūra*, the village of *Uḷḷka Go* . . . situated in *Neḷḷu nāḷu*, with pouring of water. Great prosperity.

The chief among the *Malapās*, *Śrī Vira Someśvara* (? signature).

146 (xvii). *Tamra Śāsana at Belur*, date A. D. 1382.

5 Plates, 8 sides.—*Devanāgarī Characters*.

The *śāsana* of the dues to be given to the god *Kes'ava* of *Velūr* . . . the great minister *Mudaya Danṣamāyaka*.

May it prosper. Adored be *Śaṁbhū*, beauteous with the chinara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. When *Vināyaka* seized on the disk of the rising sun, taking it for a red gourd, his proboscis, resembling the stem of an opening lotus, was as brilliant as the rays of the sun.

May the lord *Kes'ava* be favorable to your prosperity, the lord of *Belanagara*, adorned with splendid garments, the chief jewel in the crown of the *Hoyśala* kingdom. *Śrī Hari. Om.*

* *Śrī vijayādī śābha vijayam Nārāyaṇaṁ olāḥ kṛtsnam tēnaka cakra mājīśṭha i Ballāḍa bhāpālākam | nāṭiṇa pātājanṣam dēvgaḷ agaladina uladina vgonadina tēngayigalū perichī māyām bhāvanadōl eṣa Uḷḷhāṅgiyām kōṇḍa gōḍōṇa māyūḷḷam Pādāyām s'aragōḷḷakōḍa kavunisi tōḷ rājyaṇam kōḷḷu māyām jagalōḷḷa vīḷḷyādī vettu haraya bhāvanadina Vira Ballāḍa Devam |*

Chandra was a sovereign whose orders were worn by all kings as their crowns. From the ocean of that Soma vams'a sprang *Bukka Mahipati*. Under the rule of Nala, Nahusha and other kings the earth was *vijayavati* (tending towards a good king), but when Bukka reigned it became *vijayavati* (possessed of a good king.)

To this *Bukka Rāja*, whose fame was like a pure lotus of unequalled fragrance and filled with nectar which opened to all the points of the compass, and on which the sky rested like a bee, was born a son, *Harihara*, the raiser of the fortunes of his house, resembling in ability Kumāra, the son of Śiva. An ocean of morality, his dictates none were able to transgress, and the regions under his rule none were able to trespass upon.

He conquered *Chola*, *Kerala* and *Pāṇḍya*, obtaining a fame in the South, which was a mirror to his lotus face. His victorious expeditions, though made when the sun is brightest, caused the days to appear ever cloudy to the *Yavanis* (the wives of Muhammadans) through their blinding tears. O wonder! Even the kalpa and other bountiful trees did not obtain so great a praise from people, for he excelled the kalpa vriksha, the Earth and mount Neri, each in its chief characteristic.

As Rāma had Sumantra, so he had a minister *Muda Dantes'a*, who had been his father's adviser, and had with ease subjected all his enemies. He put to shame Yugandha in obtaining for his master the decoration of numerous chains of precious stones; and invading the territories of many powerful kings, stopped them in their haste to get away, and seized them alive (as a snake charmer does a snake). The *agrahāras* he had presented were as ornaments on the face of the ladies the points of the compass, and like garlands of perfect pearls the Brahmins in them. The little lakes of the fears of those against whom he marched were absorbed in the dust thrown up by his armies, and they lost themselves in the great ocean of his fame.

To him, thus upholding the laws broken through by other kings, and protecting his subjects as his children, all the cultivators and merchants, with great joy, agreed to pay taxes as in the days of Bharata.

That all may understand, the particulars of these are here written in the *Karṇāṭa* language.

In the Śaka year 1804, the year Daudubhi, the month Kārtika, the 10th day of the moon's decrease, Sunday; May it be well

. praised throughout the world, chief of men, as Devendra to all the points of the compass, five hundred *vīra sāsana* distinguished by all good qualities, beautiful with a virtuous life,

incarnations of heroism, possessed of justice, humility and wisdom, protectors of the Banajigas of the four quarters

promoters of fruitful works of merit, greatly revered, of strong patience, favorites of the mistress fame, exalted by the fortune of being distinguished descendants in the line of Baladeva and Vasudeva in the race of the moon, lords of *Abhikhatra*, men of virtue, men of prudence and discrimination, first of heroes, revered by all, superintendents of all the works of merit and demerit in the southern Varanasi, abodes of all virtues, a capital for great kings, the birth place of many people, the fragrance of the jasmine, with these and other titles, worshippers at the lotus feet of the gods Ganes'vara and Gaures'vara: from *Vijayanagari*, *Hastinacuti*, *Dorasamudra*, *Gutti*, *Penagundi*, *Adabani*, *Udayagiri*, *Chandragiri*, *Maduvayi*, *Kanola*, *Padavidda*, *Chadurangapattana*, *Mangaluru*, *Birakuru*, *Honnivara*, *Chamshavara*, *Araga*, *Chandragutti*, *Arsikere*, *Huligera*, *Nidugallu*, *Chimatanakallu*, *Tarigochallu*, *Janani*, *Sarikatte*, *Talakalundi*, *Singapattana*, and other places, the pettas under their control; all the cultivators (*balaru*), the companies of merchants, the *munamuri danda*, and all the receivers of village dues (the village servants)

having assembled in the presence of the two lotus feet of the god *Virupaksha*, and set up the diamond chinaras, having seated themselves and come to a common agreement:—To *Madaga Dandandya*, the *mahá pradharma*, the promoter of merit in the Kali yuga, the upholder of justice, the doer of virtue, being appointed for the management of the affairs of the 56 countries, we have with great joy presented the *Prāthivi Shāstī-shīp* (mayoralty of the kingdom) and the *Danda śāmya* (the dues payable by each class).

The annual dues are as follows: Immovable property: for light assessment villages 1 *byāle* per *gadyāna*, for villages cultivated on half share, 1 *byāle* per *gadyāna* according to the rent payable in money; for rice and grain 2 *baḷa* per *khāṇḍiga* for government and private shares united. Particulars of the dues payable on grain carried by pack bullocks: for the *nava ratna* (? nine kinds of grain) 2 *fanans* per *gadyāna* reckoned on the price. Perfumes: fresh camphor 1 *hāga* per *kuraju*; *pannā* (?) 1 *byāle* per *kuraju*; musk 1 *byāle* per *tola*; the red flower *crocus sativa*, 1 *hāga* each; dark sandal chips 1 *aḍḍa* per *tola*; sandalwood 1 *hāga* per *tola*,
wedding cloths 1 *viśā*; white cloths 80 pieces to a *malavi*, 1 *aḍḍa*; silk cloths 1 *aḍḍa* per raw silk, 1 *hāga* per *tola*; spun cotton 1 *aḍḍa* per *malavi*; cotton 1 *hāga* per *malavi*; wool, 1 *hāga* per *malavi*; sack cloth 1 *viśā* per piece (*patte*); rugs and carpets 1 *hāga* per *malavi*; pal-

myra leaves (for writing upon) 1 *hāga* per *malavi*; *gōni* 1 *hāga* per *malavi* of pieces. Grains: for these six kinds, *nellu*, *jala*, *rāgi*, *navane*, *baragu* and *śave*, 1 *byāle* per load. Split grains: *godhi*, *kaute*, *ellagase*, *kusabe*, *hesaru*, *uddu*, *togari*, *turuvalli* and other pulses, 1 *hāga* per load. A load of rice 1 *byāle*; a bullock load of untaxed grain from other countries 1 *hāga*; a load of buffalo ghee 1 *adḍa*; a load of salt 1 *byāle*; a load of jaggery 1 *hāga*; a load of sugar 1 *adḍa*; a load of areca nut 1 *hāga*; a load of betel leaves for chewing 1 *hāga*; a load of chillies 1 *adḍa*; turmeric, garlic, cummin seed, fennel greek, mustard 1 *hāga*
 1 *hāga* per cartload; green ginger
 per load; dye seeds 1 *hāga* a load; all other kinds of seed 1 *hāga* a load;

Country bred horses 1 *byāle* a *gadyāna*; elephants 1 *hāga* per *gadyāna*; camels 1 *byāle* a *gadyāna*; female servants 1 *byāle* per *gadyāna*; carts 1 *byāle* per *gadyāna*; bullocks 1 *byāle* a head; buffaloes 1 *hāga* a head; goats, sheep and other such cattle 1 *visa* according to the excise rate; servants 1 *hāga* a year for each person; chargers of the troopers 5 *pana* a year for each horse; great officials, from 10 up to 100 *honnu*; field slaves (*jittara*) 1 *pana* a year for each;

These various dues whose desires happiness will pay. Whoso opposes and refuses baser than the lowest menials.

Virtue is of more merit than a thousand horse sacrifices.

(Signatures in Kannada characters.)

Sōlu Māleyavaru.

S'rī Ganes'vara Navares'vara Devaru.

147 (xviii). Tamra Śāsana at Belur, date A. D. 1262.

5 Plates, 8 sides.—Devanagari Characters.

May the boar form of Vishnu protect, who smiling beheld Lakshmi mount upon the world, taking it for a budding lotus, when, supported on his long trunk resembling the stem of a lotus in the lake, it sparkled with the play of its ocean waves.

From the lotus navel of Vishnu, whose locks were illuminated by the rays of the jewels in the thousand heads of the serpent on which he reclines, issued Brahma, the creator of all things movable and immovable, on whose countenance Sarasvatī dwells, a female swan in a group of lotuses. Then was born the possessor of the bow and arrows composed of flowers (Manmatha), adored by all the groups of deities. From Brahma's mind came forth a son Atri, resembling Śiva save in his three eyes, of great wisdom. From him sprung Chandra, a friend to the ocean in raising its tides, a crest jewel to Śiva the enemy of the three cities (of the rakshasas) and the guru of the world. Since Budha was born to Chandra, Manmatha wanders over the world discharging his arrows at random.

In this fortunate race was born Yada, chief of the mighty, illuminating all the points of the compass with the increase of his fame. Then was born the king Sala, who purified all the points of the compass, washing them clean with the great ocean of his fame

He, once on a time, being in *S'asapura*, going to pay adoration to *Vasantika* the goddess of his family, drew near to a rishi abstracted in penance, when a tiger appeared. Enraged at seeing them, its eyes glaring forth like flames, its waving tail lashing all the points of the compass, its claws as sharp and long as razors, it roared upon the muni. On this, the muni saying in the Kārṇāṭa language '*Hoy Sala*', gave him an iron rod, with which he quickly slew the tiger. Afterwards, the tiger having obtained *svarga* (?), its eyes being closed in rage, it became the sign on the banner of all the kings of that race. All his descendants also from that saying were called *Hoyasalas*, just as from *Yada* they were formerly called *Yadavas*.

In that race was born *Vinayāditya*, who with his hands caused the lotus of the world to open. From him was born the king *Ereyanga*, flooding the earth with the water dropping from the temples of his towering lusty elephants, a great victor in the field of battle. From him was born *Vishnu*, who seemed as if his own original (or a divine incarnation), protector of all the world, surpassing by his valour the fame of Indra's conquest of the points of the compass. From him was born *Navasimha*, who reduced all his enemies to servitude with the unsparing edge of his sword, and fulfilled the desires of all who sought his bounty.

His son was *Ballāja*, whose enemies are even to this day thrown into a fever on hearing his name whispered in their ears, whom his subjects have not yet forgotten as the granter of all their desires, with whose fame the heavenly Ganges still contends for the superiority, renowned for his destruction of the *Mallas* of the hill forts (*giri durga*).

From him was born *Nr̥is̥iṇḥa*, possessor of no less fortune than his father, an abode of all good qualities, honored beyond even his own desires, a lion skilled in striking down the elephants his enemies. When he became king, the earth brought forth on all sides without sowing, not forced by labor but through love of his goodness. His sword, which was stained with the brains of mighty and powerful kings beheaded by him, he cleansed in the river of the blood of elephants, camels . . . and by bringing forth the *Chola* king who had been overwhelmed under the clouds of dust raised by the march of hosts of enemies, and setting him up again in power, gained great renown, as the setter up of the *Chola* king, the overthrower of the *Pāṇḍya* king. The whole region in front of his fields of battle was strewn with elephants, horses, and footmen . . .

His son was *Soma*, who churned the ocean of his enemies with the Mandara mountain of his right arm, whose valour laughed at that of gods and *Dāityas*. Through fear of him all kings left their thrones—terrified by the tramping of the troops of his lines of horse, by the twanging of his powerfully drawn bows, by the war cries of his hosts, by the dreadful sound of his great drums which burst open the doors of the hearts of his enemies—and concealed themselves in forests, living in huts made of branches, or in the hollows of trees. His chief queen was *Lijjati*, an abode of all pleasure, adorned with all rare qualities, a jewel among women, an ornament to the world, to move in the neighbourhood of the brightness of whose toe-nails made the wives of other kings honorable (!); she shone like the moon in the rays of her moonlight fame.

To her was born the king *Nr̥as̥iṇḥa*, whose gifts put to shame the *kalpa-vriksha*, whose possessions put to shame *Devendra*, whose fame put to shame the heavenly *Ganges*, whose increasing wisdom put to shame *Erihaspati* the guru of the gods, whose power put to shame *Siva* with the bull for his vehicle, an eye in his forehead and terror in his decrees, an abode of all good qualities. Which king *Nr̥as̥iṇḥa* was as a banner of victory to the three worlds; when his heart was set upon war with mighty enemies, the courtizans of *svarga* at once decked themselves for the crowd of kings who would fall before him. Which king in the field of battle bursts through, and through the lines of elephants, cutting in places horses and horsemen, breaking into fragments the groups of chariots on which are mounted valiant warriors, whose heads he smites off. Who with great joy fulfils the desires of all, whose sharp sword-edge is a creeper spreading into all the world, this *Nr̥as̥iṇḥa* is supreme ruler of all the earth, a lion to the herds of elephants his enemies.

Of a pure and marvellous career, entitled to all honors in the highest degree, like the rays of the sun in dispersing the darkness his enemies, *Narasimha Mahipála*, whose dominion was like the earth surrounded by the ocean, whose pair of lotus feet were brightened as in an illumination by the rays from the thick set jewels on the crowns of his tributary kings, dwelling in his own *Hoysala* country, in the royal city of *Dorasamudra*, an abode of all fortune, in the kingdom bestowed upon him with affection by his father and filled with all royal wealth:—

In the S'aka year 1184, the year *Durmati*, the month *Chaitra*, the 12th day of the moon's increase, Monday, gave, at the time of making various gifts, the village named *Bellúru*, belonging to the *Kalkuni* country, together with its well known boundaries, and the associated villages, and with the *ashta-bhoga-tejas-sicánnya* rights of *nidhi*, *nikshepa**, *taṭāka*, *áravana*† and all other rights.

There was a valiant commander *Vishnu*, an ocean to the gems of fortune and fame, related to the friend of the ocean (*Chandra*, i. e., he was of the lunar race). He had a wife *La*, an abode of all good qualities, as devoted to him as moonlight to the moon, skilled in drawing to her the hearts of all. From him was born the commander *Perumála*, a Yama to the groups of proud enemies, by his liberality outvying the emperor *Bali*, in justice *Dharma Rája* himself, whitening the world with the brightness of his pure unequalled fame. His form, pure as the rays of the moon, gave joy to all, his fame purified the three worlds like the stream of the heavenly *Ganges*, his speech was as the breeze from the *Malepa* mountains rejoicing the hearts of the weary, a *chintámani* to all who sought his bounty.

To this *Perumála*, an abode for the love of *Ráma* and *Krishna*, in the constant enjoyment of *Lakshmi*, born in the *Atri-vams'a*, a great favorite with his sovereign, *Narasimha Mahipati* presented the village of *Bellúru* for the purpose of making it an *agráhara*.

And that *Perumála* *Danjanátha*, naming that village *Hoysala Narasimhapura*, and forming it into 86 *vrittis*, gave it with pouring of water to Brahmins of many *gotras*, versed in the *Rig*, *Yajus*, *Sama* and *Atharva* *vedas* with the *vedangas*, and *pandits* in all branches of learning.

The particulars of this, to the same effect, are given in the *Karná'a* language, that all may understand.

May it be well.—The protector of all lands, praised by all the learned, the abode of all good qualities, the favorite of earth and fortune, impossible to be possessed by fear or avarice, the king of kings, the supreme ruler, lord of

* See note p. 8.

† *Taṭāka*, ponds; *áravana*, groves.

the city of *Dairdeviti*, the sun in the sky of the *Yādava* race, a crowning ornament to the wisest, king over the *Māle* rajas, remover of the distresses of those who take refuge with him, of a brilliant fame resembling the dazzling thunder-bolt, a *ganja bherunja* to the chief of the *Mālegas*, the invincible hero, a sun to the darkness his enemies, the sole champion of the world, the hero of the field of battle, obtainer of fortune on *S'anivāra* (?), wise as *Brihaspati*, *Malla* (wrestler) of the hill forts, splitter open of the hearts of his enemies, in war a *Rāma*, in conflict a *Bhīma*, a lion to the elephants his enemies, opener of the waterlily of the *Yādava* race by the moonlight of his bounty, destroyer of the *Magara* kingdom, setter up of the *Chola* kingdom, overthrower of the *Pāndya* kingdom, *Nissanka Pratāpa Chakravarti Hoysala Bhujja Bala S'ri Vira Narasimha Devarasa*;

In the *S'aka* year 1184, the year *Durmati*, the month *Chaitra*, the 12th day of the moon's increase, Monday; presented the *vritti Bellāru* of *Bellāru* in *Kaṭukuni nād*, and the villages on that channel, *Hālehālu*, *Mūvinakere*, *Galligahalli*, *Honakodanahalli*, *Arigahalli*, *Kavcinakote*, *Nelligere*, *Devahalli*, *Koppa*, *Genasamudra*, *Nāyakittigahalli*, *Kalivcya Sūtasaregukere*, *Bommalakona Mōdiyahalli*, *Chakkana Kōḍiyahalli*, *Yeriyahalli*, *Kasavanakotte*, *Dāsana-halli*, *Kareyahalli*, *Nerilakere*, *Duggadoḍḍanahalli*, *Yalaparatigere*, *Kariyaji-yannahalli*, *Belakalli*, and *Migoyyahalli*, these being the principal, together with the well known boundaries, and (here follow a number of detailed measurements and dues thereon payable from the above) (presented) to his dear friend (*manomitra*) *Perumala Danḍandya*, with pouring of water, for the purpose of making an *agrabāra*, together with the *ashta-bhoga-tejasa-svāmya* rights of *nāḍi*, *nāḷshepa*, *taḍka*, *ārdma* and all other rights.*

May the gift made by the king *Narasimha* endure as long as the earth and mountains, as the sun and moon.

To tax a rent-free village is to incur the guilt of slaughtering a crore of cows: removing the taxes laid on a village will procure the highest heaven. Of making a gift or perpetuating one, the perpetuating one is the best: he who makes a gift obtains *svarga*, but he who perpetuates one obtains final beatitude. Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. Merit is a common bridge for kings: this from age to age deserves your support, O kings of the earth. Thus does *Rāmachandra* beseech the kings who come after him.

Great prosperity attend it. Fortune.

S'ri Vira Narasimha Devasya.

* See note p. 273.

148 (xix). Tamra Sāsana at Belur, date A. D. 1278.

3 Plates, 4 sides.—*Devanāgarī Characters.*

May the bear form of Vishnu protect, who smiling beheld Lakshmi mount upon the world, taking it for a budding lotus, when, supported on his long tusk resembling the stem of a lotus in the lake, it sparkled with the play of its ocean waves.

From the lotus navel of Vishnu, whose locks were illuminated by the rays of the jewels in the thousand heads of the serpent on which he reclines, issued Brahma, the creator of all things movable and immovable, on whose countenance Sarasvati dwells like a female swan in a group of lotuses. Then was born the possessor of the bow and arrows composed of flowers (Mamatha), adored by all the groups of deities. From Brahma's mind came forth a son Atri, resembling Siva save in his three eyes, of great wisdom. Afterwards from the eyes of Atri issued Chandra. In whose line was born Yadu, chief among the mighty.

Afterwards was born Sala, an ornament to all the line. He being in Sās'ipura, was doing obeisance to the rishi in the temple of the goddess Vasuntika in the forest, when a tiger came forth filled with rage; which that king, who was as brave as a lion, speedily slew, the rishi having said to him in the Kuruṣa language "*Hoṃ Sala*", and given him an iron rod.

The tiger then obtained svarga, its eyes still open with rage. And it became the sign on the banner of all that line.

In that race was born Vinayāditya, a great king, who with his arms caused the lotus of the world to open.

Then was born Ereyanga, flooding the earth with the water dropping from the temples of his towering lusty elephants, a great victor in the field of battle. From him was born Vishva, a protector of all the world, an abode of all justice, who speedily subdued all inferior enemies and seized their kingdoms. From him was born Narasimha, from whom was born Vira Ballāḥa, revered throughout the world. From him was born Narasimha, who set up the Chola king, and thereby gained great renown.

From him was born Soma, whose power laughed at the gods and rākṣasas, who had churned the ocean of his most powerful enemies with the Mandara mountain of his right arm. His chief queen was Bijjali, an abode of all pleasure, adorned with all rare qualities, a jewel among women, an ornament to the world, to move in the neighbourhood of the brightness of whose toe-nails

made the wives of other kings honourable (?) ; she shone like the moon in the rays of her moonlight fame.

She bore the king *Nṛsiṃha*, whose gifts put to shame the *kalpa-vriksha*, whose possessions put to shame *Devendra*, whose fame put to shame the heavenly *Ganges*, whose increasing wisdom put to shame *Bṛhaspati* the guru of the gods, whose power put to shame *Śiva* with the bull for his vehicle, an eye in his forehead and terror in his decrees, an abode of all good qualities. Supreme is *Narasimha*, the ruler of the world, a lion to the herds of elephants his enemies.

Narasimha Mahipāla, possessed of all the highest titles, dwelling in his own *Hoysala* country, in the royal city of *Devasamudra*, an abode of all fortune, in the kingdom bestowed upon with affection by his father and filled with all royal wealth*:—In the Śaka year 1200, the year *Bahudhānya*, the month *Māgha*, the 14th day of the moon's decrease, Monday ; in the course of making various other gifts ; the village named *Hebbāla* in the *Konga nād*, together with its associated villages, assessed at a rental of 648 pagodas ; in order to provide for the taxes which the *Karavāḍa* people resident in *Kās'i* had to pay ; for the alms and chattrā expenses ; for the distribution of food and other religious works ; *Narasimha Deva*, who was the security for maintaining the worship of the god, presented to the god *Vās'vasvara* and to those dwellers in *Kās'i*, with pouring of water.

To the same effect in the *Karavāḍa* language, that all may understand.

May it be well—The protector of all lands, the favorite of earth and fortune, the king of kings, the supreme ruler, the lord of *Devāráṣṭri*, the sun in the sky of the *Yādava* race, a precious jewel protecting all, king over the *Male* rajās, *ganja bheruṇḍa* of the *Malepa* chiefs, the unshaken hero, the sole champion of the world, the unassisted hero, *Malla* of the *Sānivāra* *Siddhigiri-durga*, in war a *Rāma*, a lion to the elephants his enemies, utter destroyer of the *Magara* kingdom, setter up of the *Chola* kingdom, overthrower of the *Pāṇḍya* kingdom ; *Nissanka Pratāpa Chakravarti Hoysala Bhuja Bala Ś'ri Vira Narasimha Devarasa*.

In the Śaka year 1200, the year *Bahudhānya*, the month *Māgha*, the 14th day of the moon's decrease, Monday, having settled the *Hebbāla* vrittis, bestowed *Hebbāla* in *Konga nād*, with the villages on that channell, according to the rules for giving *sāsana*s, with enjoyment for three generations, yielding 232 pagodas, (&c., particulars of the rentals,) altogether 648 pagodas ; to

* *Sogam samanta-prasasti-sakṛto Nṛsiṃha mahipāla svakiya-Hoysala-mandale nikkāla-lakṣaṇa-sāhasa-rayam sajanaka-prema-pratishṭhāpita-prājya-rājyasamupadama-Devarasav-dhārmika nija-rājadhāniṃ aṭṭhāsanall*

provide for the taxes which the residents from all parts in *Vārāṇsī* must pay to the *Turakkus* (Muhammadans); for the daily offering to the god *Viśveśvara*, for the *chatra*, the distribution of food and all other religious works.

That *Narasimha Devarasa* having divided it into *vrittis*, remitted the taxes and *gopindalana* (?), and freed it from all imposts, presented the village named *Hubbala*, within the *Konga udd*, assessed at an annual rental of 648 pagodas; for the residents from all parts in *Vārāṇsī*, and for the daily offering to the god *Viśveśvara* and for all other religious works; to endure as long as sun, moon, stars and sky.

(Some illegible.)

S'ri Vira Narasimha Devasaya.

149 (xx). Tamra Śāsana at Hassan, date A. D. 1233 (?)

3 Plates, 4 sides.—Nandi Nāgarī Characters.

(The plates are cracked and very indistinct.)

May *Ganapati* grant protection, the son of *Ilura*, having the face of an elephant, a sun in dispelling the darkness of difficulties. May the adorable original *Śaora* form of *Vishnu* grant prosperity, by whom being embraced the Earth greatly rejoiced.

From the ocean of milk was born *Chandra*, the younger brother of *Lakshmi*. In his line was born *Yadu*, by whom, worthy to rule, the world was blessed as the ground is blessed by the rainy season.

Afterwards in that race was born the king *Sangama*, freed from the heap of sins. His sons were *Harikara*, *Kampa Rāja*, *Bukka Mahipati*, *Mārappa* and *Muddapa*.

(Some illegible.)

valiant as *Arjuna* among the *Pāṇḍavas*, he mounted one of the regent elephants at the points of the compass and set out on an expedition of victory: dreadful as *Yama*, many kings fell before him as he thus marched forth; the *Konkana* king suffered great disgrace; the *Ghurjars* were seized with trembling; the *Kāmbhojas*, *Andhras* and *Kalingas* were defeated.

king of kings, supreme ruler, victorious in battle with many kings, possessed of all titles, chief over mighty kings, a terror to hostile rulers, a godlike protector of the Hindu *rājas*, adorned with all royal wealth.

His capital city was *Vijaya(nagara)*

His chief queen was *Gaurāmbika*, adorned with all good qualities, her heart fixed on the lotus her husband, resembling Sachi the consort of Indra, or Savitri or Chhaya in song and music excelling the apsarās

By her he had a son, a punisher of the evil and protector of the good, in the form of Harihara

In the Ś'aka year computed as *chandra*, the year Yuva, the month Margashira, the 7th day of the moon's increase, an auspicious day, the mahā parvati; on the banks of the *Tungabhadra*, in presence of the good Virūpāksha, the giver of happiness; the beautiful village of *Kanḍavalli*, fertile with crops, having acquired the name of *Hariharapura*, situated in Kunchabadda, a place of merit, within the limits of Narasimhapura, west of the celebrated Heblahalli east of the Shaila peak, near Madrachala, on the north side and near to Dodda Betta; together with its associated villages *Hosahalli*, *Shigavahalli*, *Bairahalli*, and *Kachanahalli*; has been presented to son of a Brahman of the Yajus ś'akha

The king *Haribhoga*, excelling Brihaspati in wisdom, made this gift on a 7th day, a saukramana, to endure as long as sun, moon and stars, with presentation of a gold coin and pouring of water; together with the *mithi* and *nikshapa*, as long as sun and moon endure.

The four limits of that excellent agrahāra are for the general benefit here written in the Marāṭī language.

(Much illegible.)

Of making a gift or perpetuating one, the perpetuating one is the best: he who makes a gift obtains svarga, but he who perpetuates one obtains final beatitude. Land presented to Brahmins is to kings as an only sister, neither may she be enjoyed nor ravished away, (otherwise, nor subjected to taxation). Merit is a common bridge for kings: this from age to age deserves your support, O kings of the earth. Thus does Rāmachandra beseech the kings who come after him.

S'ri Virūpāksha (in Kannaḍa letters).

150 (xxi). Tamra Sāsana at Hassan, date A. D. 1406.

3 Plates, 4 sides.—*Nanū Nēgari Characters.*

Adored be *Sambhar*, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. Supreme is the bee that buzzes around the temples of Viśvāyaka, which resembles a heavenly drum sounding for the removal of difficulties. Adored be the Bear, which as in sport tossed up the earth, bristling with its plants and trees as if pleased to horripilation with the game.

There was a king named *Saṅgana*, a cluster of good qualities, a moon in raising the tide of the ocean of happiness.

His son was *Bukka Rāya*, in whom the world became possessed of a good king, who by his excellence obtained the title of *Rājendra*.

To the great king *Bukka Rāya* was born a son *Harikara*, as to *Sīva* was born a son *Mahasena* from *Gauri*. He having acquired the city named *Vijaya*, became the sovereign of all the lands surrounded by the ocean.

(Some illegible)

His son was *Deva Rāya*, devoted to the protection of his subjects, under whose orders were all hostile kings reduced. While this king *Deva Rāya* was ruling the world, the creeper of his fame spread through all the earth, and rising to *svarga*, derided *Devendra* and the groups of deities.

Deva Rāya shines forth as ruler of the undivided world, having smitten down all his enemies with his might, and having adorned the Brahmins. Of a mighty command emulating that of *Indra* and the other regents of the world, his wealth and power surpassed theirs.

This great victor in battle and slayer of his enemies, at the time of his coronation, having distinguished a village with his own name, presented it to some chief Brahmins, celebrated throughout the world for their learning, having forms like deities, versed in the *vedas* and *sāstras*, devoted to the performance of the six great rites, having overcome their passions, and continually praising God in their minds.

May it be well.—The year 132(?) of the victorious increasing era being current, in the year *Vyaya*, the month *Kartika*, the 10th day of the moon's decrease, Monday, the *Bhadrapada* (*navashatra*), the *Pṛiti* yoga and *Bava* karana; at the conjunction of all these auspicious signs, *Sṛiman Mahārājādhirāja Paramesvara Śrī Vira Pratāpa Deva Rāya Mahārāja*, at the time of his

coronation,* made a gift of an agrahāra, containing . . . vriṣṭis, distinguished by his own name as *Pratāpa-Deva-Rājapura*, in the *Bhadrāra kshetra*, on the banks of the *Tungaśāstra*, in the Hemakūṭa (mountain), in the presence of the god Śrī Virūpākṣa, to Brahmins versed in the vedas and śāstras, with presentation of a gold coin and pouring of water, to endure as long as sun and moon.

The names of the Brahmins who received vriṣṭis are here written. (*The names, tribes, &c., of 38 Brahmins follow*). Of this newly acquired agrahāra of Pratāpa-Deva-Rājapura are these Brahmins the light, the great yogis who have been separately described above.

The description of the four boundaries of the agrahāra given by us is here written in the language of the country that all may understand.

Description of the four boundaries of of Handiganahalli, the coronation agrahāra of Śrī Vīra Praṇṇava Devarājapura:—The large rock standing at the level of the water in the middle of the bend of the Handigana tank; thence west, the stone planted in the middle of the pond at foot of the western hill; thence east, the line of stones set up south of Hāṣṭinahalli, and the stone inscribed with a linga and a crocodile; thence east, the large watercourse running north-east from the southern bank of the stream in the great forest; thence east, the buffalo swamp west of the stream at the north-east gate; thence north (*and so on the details being very tedious*).

Such is the *dharma dāna* of the coronation agrahāra *Pratāpa Deva-rājapura*, within the four limits of Handigana-kere; presented with the *aṣṭa-Ṭaga-tejasa-sakanya* rights of *niddhī*, *nishpeya*, *jala*, *pślāna*, *akṣhina*, *agāni*, *śiddhī* and *siddhya*†; with freedom from customs duties, money taxes, and all other lapas; at the auspicious time of coronation, in the *Pampa kshetra*, in presence of the god Śrī Virūpākṣa, with presentation of a gold coin and pouring of water.

Merit is a common bridge for kings: this from age to age deserves your support, O kings of the earth. Thus does Rāmachandra beseech the kings who come after him. Land presented to Brahmins is to kings as an only sister, neither may she be enjoyed nor ravished away, (otherwise, nor subjected to taxation). Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

Śrī Virūpākṣa (in Kannada letters).

* *Paṇḍitaśāstra samaya*.

† See note p. 2.

III.

VARIOUS INSCRIPTIONS,

From Original Sources.



151. Tamra Śāsana at Mercara,* date A. D. 466.

3 Plates, 8 in. x 32 in., 4 sides. Soil, an Elephant.—Pārvata Hoje Karmajña Characters.

May it be well.—Success through the adorable *Padmāmbhā*, resembling (in colour) the cloudless sky.

A sun illumining the clear firmament of the *Jāhnavi* (or *Ganga*) *kula*, distinguished for the strength and valour attested by the great pillar of stone divided with a single stroke of his sword,† adorned with the ornament of a wound received in cutting down the hosts of his enemies, of the *Kauvāyana* gotra, was *Srimān Kongaṣi Mahādhirāja*.

His son, inheriting all the qualities of his father, possessing a character for learning and modesty, having obtained the honours of the kingdom only through his excellent government of his subjects, a touchstone for (testing) gold the learned and poets, skilled both in expounding and practising the sciences of politics, the author of a treatise on the law of adoption,‡ was *Srimān Mādḥava Mahādhirāja*. His son, possessed of all the qualities inherited from his father and grandfather, having entered into war with many elephants (so that) his fame had tasted the waters of the four oceans, was *Srimad Hari Varma Mahādhirāja*. His son, devoted to the worship of Brahmins, gurus and gods, having humbled himself at the feet of *Nārāyaṇa*, was *Srimad Viṣṇu Gopa Mahādhirāja*. His son, with a head purified by the pollen from the lotuses the feet of *Tryambaka*, having purchased his kingdom by personal strength and valour, daily eager to extricate merit from the thick mire of the *Kali yuga* in which it had sunk, was *Srimān Mādḥava Mahādhirāja*. His son, the beloved sister's son of *Kṛṣṇa Varma Mahādhirāja*,—who was the sun to the firmament of the auspicious *Kadamba kula*,§—having a mind illuminated with the increase of learning and modesty, of indomitable bravery in war, reckoned the first of the learned, was *Srimān Kongaṣi Mahādhirāja*.

To *Vandanaṇḍi Bhaṭāra*, the disciple of *Guṇanandi Bhaṭāra*, who was the disciple of *Janānandi Bhaṭāra*, who was the disciple of *Śaṭṭhaḍra Bhaṭāra*, who was the disciple of *Abhananda Bhaṭāra*, who was the disciple of *Guṇachandra Bhaṭāra*, of the *Konḍakundācārya*, the line of gurus to the *Datta*

* For fac-simile see *Indian Antiquary*, I, 332.

† *Śaḥ-khaḍganyakṣa-prahāra-khaṇḍita-mahā-silā-stambha-labdhā-kala-parakramadāraya*.

‡ *Dattika-sūtra-vṛttir-prajetān*.

§ *Srimad-Kadamba-kula-gaṇasa-gaḥvati-māhina-Kṛṣṇa-Varma-mahādhirājasya priya-bhāṅineya*.

(? adopted son) named Avināṭa;* in the year 388, the month Māgha, Monday, the nakṣatra being Svāti, the fifth day of the bright fortnight; (the village) named *Badageguppe*, situated in the middle of the Eḷenāḍ Serenty, in the Pūnāḍ Ten Thousand, being obtained by *Avināṭa Mahādādhirāja Bhaḍatta*, minister of the sovereign of all the continents, for the Śrī Vijaya Jinalaya of *Talavana-nagara*,—assigning twelve kaṇḍugas in each of the six associated villages, *ambali* and the *tala vritti* of *Talavana-pura*, twelve kaṇḍugas in *Pogarigere*, and twelve kaṇḍugas with the enjoyment of royal rights in *Pirikera*,—he presented the charming (village).†

The boundaries of the village of *Badageguppe*:—east, a red stone, *Gajasele*, the *Satti* post at the junction of the three paths of *Karivalli*, *Kottagara* and *Badageguppe*: south-east, a bank covered with *bandhuka* bushes. Then the southern boundaries, a thicket of milk-hedge, a *balkani* tree: again west, a line of many medical plants, then the pond at the junction of the three paths of *Badageguppe*, *Kottagara* and *Multagi*, then *Chauḷigāla*: as far as a clearing-out tree at the south west. Then the western boundaries, a [peduldei] tree, a [sāntareti] banyan tree, thence the bed of the stream: again to the north, a line of many medical plants, and a bank covered with the rose-apple: again north-west, the temple tamarind tree. Thence the group of *neggila* at the junction of the three paths of *Badageguppe* [*multagi*], *Koleyanāru* and *Dāsanāru*, [*nidavelanga*]: thence the hill which protects the north of the village of *Gajasele* and the descent to the large stone; again east, a line of many medical plants, then a [*kadapalteḷāla*] banyan tree: again north east, the bank at the junction of the three paths of *Badageguppe*, *Dāsanāru* and *Polmaḍa*, the [*kodigaṭṭi*] tamarind tree, and so the mound of [*kentaramba*] which joins the eastern boundary.

Witnesses thereto:—*Pertila Kavaṇa*, the man who is a friend in all things to the line of the *Gaṅga Rājās*.‡ *Maru Gareya Sēndrika*, *Gauḷenāḍ Nirggunde Maṇḍyugureya*, servants § of *Nandāla Simbāladapa*.

* *Avināṭa-nāmaṭheya-Dattasya daziga-gaṇam.*

† *Adhāḷaḷi-uttarasya trayo-salasya saṁvatsarasya Māgha-māsam Soma-nāma Satti-nakṣatra sudāha paṇḍama alāṇa-vasāṇa-piṭhuvī-rallēlā-mazūri Talavana-nagara-Śrī-Vijaya-Jinalāḷe Pūnāḷa 10 (an elā cava nūmanā) salaḷaṇa Eḷe-saḷa-seṇṭari-(? ti) vāḷḷige Badageguppe nāma* Avināṭa-mahādādhirāja Bhaḍattava paṭṭyaḍi aḷam āṇ drol paṇṇir kaṇḍugas geḇḷa ambalinayyāna Talavana-puravāḷi taḷa-vṛttiyunay Pogarigeṇṇaḷ paṇṇir kaṇḍugana Pirikere-ṇṇaḷa rājanāḷaḷa aṇṇamāḷa paṇṇir kaṇḍugana vāṇa-ḷama dattava.

Jinalāḷe, which would mean 'for the Jain var' (śāla), is probably a mistake for *Jinalayalāḷe* 'for the Jain temple.'

‡ *Gaṅga-rāja-kula-sakalāśthirika-purusha.*

§ *Ek-pṭyāyina.*

Country witnesses * :—Tagadāru Kulugava, Gaṇḍiganāru Tagada, Algodate Nandaka, Ummatāru Bellāru Alageya, Badageguppe Bellāru Daggiviya.

(Signature (?) of three letters).

Whoso by violence takes away land presented by himself or by another shall be born a worm in ordure for sixty thousand years. The earth has been enjoyed by Sagara and other kings : according to their (gifts of) land so was their reward. Poison is no poison, the property of the gods that is the real poison : for poison kills a single man, but a gift to the gods (if usurped) destroys sons and descendants. Merit is a common bridge for kings : this from age to age deserves your support, O kings of the earth. Thus does Rāmabhadra beseech the kings who come after him. Written by *Viseakarmma*.

152. Tamra Sāsana at Hosur, date A. D. 732.

5 Plates, 8 in. × 3 in. Seal, an Elephant—Has Kannada Characters.

May it be well.—Success through the adorable *Padmanābha*, resembling (in colour) the cloudless sky.

A sun illuminating the clear firmament of the Jāhnavi (or *Ganga*) *kūḍa*, distinguished for the strength and valour attested by the great pillar of stone divided with a single stroke of his sword,† adorned with the ornament of the wound received in cutting down the hosts of his cruel enemies, of the Kanvāyana gotra, was *Srimat Kongaḍi Varman Dharmma Mahādhirāja*. His son, inheriting all the qualities of his father, possessing a character for learning and modesty, having obtained the honours of the kingdom only for the sake of the good government of his subjects, a touchstone for (testing) gold the learned and poets, skilled among those who expound and practise the science of politics, the author of a treatise on the law of adoption,‡ was *Srimān Mādhanva Mahādhirāja*. His son possessed of all the qualities inherited from his father and grandfather, having entered into war with many elephants (so that) his fame had tasted the waters of the four oceans, was *Srimad Hari Varman Mahādhirāja*.

His son, devoted to the worship of Brahmins, gurus and gods, praising the feet of Nārāyaṇa, was *Srimān Viṣṇu Gopa Mahādhirāja*. His son, with a head purified by the pollen from the lotuses the feet of Tryambaka, having by personal strength and valour purchased his kingdom, daily eager to extricate

* *Deva sākṣī*. † For *śiṅkhā*, cf. *Ind. Ant.* II, 154. ‡ See note p. 231. § See note p. 231.

the ox of merit from the thick mire of the Kali yuga in which it had sunk, was Śeṣman Mādhava Mahādhirāja. His son, the beloved sister's son of *Kṛṣṇa Varma Mahādhirāja*,—who was the sun to the firmament of the auspicious *Kādamba kula*,^{*}—having a mind illuminated with the increase of learning and modesty, of indomitable bravery in war, reckoned the first of the learned, was Śeṣman Kongaṇi Mahādhirāja. His son, named *Aśvita*, possessed of the three powers of increase, who had brought anxiety to the face of Yama on account of the smallness of the residue left after the countless animals offered to him as a tribute (namely) the brave men consumed in the sacrifice of the face of the many wars waged for *Andari*, *Aṭṭār*, *Paurulāre*, *Pennagara* and other places, author of a commentary on fifteen sargas of the *Kirātārjunīya*,† was called *Duvvintla*.

His son, the lotuses of whose feet were dyed with the balls of honey slaken from the lines of banding bees, the clustering savages, rubbing against one another, was named *Mushkara*. His son, of a pure wisdom acquired from his being the abode of fourteen branches of learning, distinguished for his skill among those who teach and practise the science of politics in all its branches, a rising sun in dispersing the clouds of darkness his enemies, bore the celebrated name of *Sri Vikrama*. His son, whose broad chest bore on itself the emblems of victory in the shining scars of wounds received in many battles inflicted by the tusks darting like lightning of huge elephants, possessed of the quintessence of all the sciences, having gained the three objects of worldly pursuit, the glory of whose virtuous life each day augmented, was *Bhā Vikrama* by name.

Moreover, he who had defeated in *Bhīmā's grāma* the *Pallavendra Narapati* trodden to powder by the feet of a hundred elephants maddened with the stream of blood issuing from the door of the breast of the *Bhāṭṭra* (or warriors) forced open by his numerous weapons‡, was named *Vilanda Rāja*, called *Sri Vallabha*, in the enjoyment of fortune obtained by victory in a hundred fights. His younger brother, whose lotus-feet were irradiated with the brilliance of the jewels in the crowns of numerous prostrate kings, who was to fortune as a husband chosen by herself, was surnamed *Nava Kīma*, beloved of the good, his fame in destroying hostile kings the theme of song. Of which *Kongaṇi Mahādhirāja*, whose other name was *S'krāmaṇḍa*, the grandson, the group of the toes of whose feet were illuminated with a rainbow light from the rays of the jewels set in the bands of the crowns of prostrate kings, who had fixed his faith on Nārāyaṇa, raging with fury in the front of war horrid with the assault

* See note p. 281.

† *Kirātārjunīya-prāchīnāśe-sargga-tīkāra*.

‡ *Apichā adad-keṭi-prahāṇa-prahigatita-lha; jārān-keṭi-tittita-ariḷḷavirāṣaḷa-pravatta-diga-s'at-e-cheruṇa-khāda-sana-nardāha-Bhīmā's-grāma-Pallavendra-narapati-najayad ya.*

of heroes, horses, men, and elephants, was *Bhīma Kopa*. No less a captivator of the glances of young women the most skilled in the joyful art of love than a subduer of the world, laden with spoils of victory guided in many most arduous wars, a lion to the herd of elephants the hostile kings, was *Rāja Kesari*.

Moreover, a sun greatly illuminating the clear firmament of the *Ganga* *Varā*, a terror to hostile kings, a protector of the fortunate ways of good men, who having obtained the name of a good king shone like a sun over all kingdoms, lord over kings who were wed to fortune, a shining bead-jewel to the brow of kings, with his bow resembling *Kāma* or *Rāma* the son of *Das'aratha*, in bravery a *Paras'u Rāma*, in great heroism *Bakīrī*, in great splendour *Ravi*, in government *Dhanu's'a*, of a mighty and splendid energy, the most glorious all-in-all, to all things living *Brahma* himself, the king whom all the poets in the world daily praise as the creator *Brahma*, the middle of whose palace continually echoed the sounds of the holy ceremonies which accompanied his daily rich gifts, among the favourites of fortune named the first,* was *Prāhusi Kongapi Mahārāja*.

By whom, considering that all things in this world are as transient as a bubble, the *S'aka* year 634 having passed, residing in *Māngayura*, from his victorious camp, in the month *Vaisākha*, during an eclipse of the moon in the constellation *Vaisākha*, on Friday, † to *Mādhava Sarma*, a resident of *Tāshār*, son of *Māra Sarma*, of the *Kāsyapa* gotra, follower of the *Vājasansya* veda, was given in the *Gūḍalār* in the *Gūḍalār* in the 14 villages of *S'ripura*, 12 *khanḍikas* in each village, with the seed for sowing, of land fit for the cultivation of rice and other grain; a store-house for seed-grain only, with (power of) three mortgages; 2 *khanḍika* of garden land, with seed for sowing; together with 30 *khanḍika* of forest land fit for the cultivation of drugs (or pepper) &c., with seed for sowing. The whole of this, freed from all imposts, was given with pouring of water.

Witnesses to this gift: the existing chiefs of the Ninety-six Thousand country.‡

* *S'ri-purusha-prathama-nāmadheyena.*

† *Tandam abhilaṣa-buddhachal-jaiṣa-lakṣa-avāḍya chatur-ś'ṭy-uttareṣu śhat-ś'hato-ś'ha S'aka-varṣeṣu samatīteṣu Māngayuram-adhīnasti-vijaya-śarathāvare Vaisākha-māse saṁvatsare Vaisākha-nakṣatre S'ukravare.*

‡ *Gūḍalār-samarāyācī Gūḍalār-pparvī S'ripuram illi chatur-ś'ṭy-grāma-ś'ha grāma-praś'adāś'a khāṇḍika vapana-samutā s'āly-ś'li-vipana-goggaṁ bhāṣi tri-kudala-samutā vapana-sūtrāṁ grāṁ śhāṣa trīś'a kuḍala-samutā sūtrā . . . dvī khāṇḍikī vapana-samutāṁ tṛṣ'a-kuḍala trīś'a khāṇḍikī vapana-samutāṁ priyavāṣṭī-vipana-goggaṁ-trayam cha dātum śtat sarvaṁ sarva-parihāṣetaṁ ulāke pūrvaṁ dattāṁ aṣya dātavya śikṣiṣāḥ Śharavati-sūtrā viśhaya prakṛitayā.*

Moreover thus is the sloka delivered by Manu :—Whoso usurps a gift made by himself or by another shall be born a worm in ordure for sixty thousand years. To make a gift oneself is easy, to maintain another's difficult; but of giving or of maintaining a gift, the maintaining a gift is the best. The earth has been enjoyed by Sagara and many kings; according to their (gifts of) land so was their reward. Poison is no poison, a gift to the gods that is a dreadful poison: for poison kills one man, but a gift to the gods (if usurped) kills sons and descendants. Whoso protects it will derive the merit thereof.

Written by Viśvakarma.

153. Tamra Śasana at Nagamangala,* date A. D. 777.

6 Plates, 10 sides. Seal, an Elephant.—Hale Kannaḍa Characters.

The whole genealogical portion, down to *Prithvi Kongayi Mahirāja*, is word for word the same as No. 152. Thence the continuation is as follows:—

By whom, the Śaka year 698 having passed, and the 50th year of his glorious and powerful reign being then current, residing in *Māṅgapura*, from his victorious camp:—†

Praised as the chief protection of the *S'ri Mūla* (the Juice), of the *Nandi Saṅghānaya*, the *Eregittār gaga*, and the *Mūlikā gachcha*, rejoicing all the world with his combination of the rays of auspicious good qualities, resembling another *chandra* (or moon), was there a gura named *Chandra Nandī*. His disciple, whose ability was worthy of protecting the assembly of the learned, a second *Kuṇḍra* worthy to rejoice the heart of *Paramesvara* (otherwise the greatest sage) was the munipati named *Kuṇḍra Nandī*. His disciple, who understood the essence of all sciences, who had acquired the fame of possessing wealth but for the assembly of the learned, was the great muni *Kīrti Nandya-chārya*. His dear disciple, the beloved of the lotus-lake of the disciples, a sun in illumining the sky of the virtuous actions of good men daily praised for their great learning, was *Vimala Chandrāchūrya*.

Through the instructions in law of this great ṛishi, having become the confounder of *S'rimad Bāḍa*, (or the *Bāḍa kula*),‡ in sweeping away all cause

* For facsimile see *Ind. Ant.* II, 156.

† *Aśṭa-namasy-uttarasiṁ (śa)chatesiṁ Śaka-varṣaske śikṣiṁ dīnāṁ-pravaridhā-māna vijayaiś-aryya-sarvotamā gachcha-s'attama pravaridhamāna Māṅgapura-adhivasati. vijaya-skandhādāre.*

‡ *S'rimad Bāḍa kaṣṭāntah or kula kulaḥ.*

of fear like the flood of a great river, who with the sceptre in his hands had broken down the groups of trees his enemies,* was *Duṣṣu*, first of the name, the *Nirgunda Yusa Rāja*. His beloved son, who through his knowledge of politics had destroyed without exception the groups of his enemies, a friend to all the world, of a life pleasant to be heard of, making good use of thought, word, and deed, was *Parava Gāla*, first of the name, the *S'ri Prithvi Nirgunda Rāja*.

His wife, born of the beloved daughter of *Pallaviśūdrāja* by *Manu Varana*, an ornament of the *Sāgara kuta*, was *Kundave* by name. In her husband's house did she grow up, daily promoting works of merit; and she erected a Jain temple, an ornament to the north of *S'ripura*; a glory to all the world.

For the repairs of any cracks or defects in which, for erecting any new portions, for the worship of the god, and for the gifts and charities—on the representation of that *Prithvi Nirgunda Rāja*—the *Maharajādhirāja Paramarevara*, united with (his queen) *S'rija* superior to *Lakṣmī*, made a grant of the village of *Ponnalī*, belonging to *Nirgunda*, with freedom from all imposts. Its boundaries:—on the east, the white stone rock of *Naṭibala*; on the south-east, *Poyyengeri*; on the south, the bank of the water course of the *Belgallitank* and the *Dilla-tank*; on the south-west, the rocky ground of white stone at *Jainurake*; on the west, the tank of the *Henkevi* weavers; on the north-west, the piles of stones at *Pavase* and *Gottagāla*; on the north, the great bend of the water course of the *Sāra-tank*; on the north-east, the *Kulambetti* hill.

And he further gave other land on the north-east, (*viṣ*) in the plain of the *Duṣṣu Samudra* a small garden of 12 *kanduga*; in the share of *Nallu Rāja*, the chief of *Manasarpale*, 2 *kanduga*; on the west of the *tāyda* of the *Duṣṣu* chief, one *tāyda*; in *Kannargatti*, in the plain of *S'ripura*, 2 *kandugas*; under the *Rajani* large tank 6 *kanduga*; in the pasture-land of the *Erepālī* tank 20 *kanduga*—this is dry-cultivation land; and in the north-west corner of *S'ripura*, in the middle of *Derangeri*, a site for 30 separate houses.

Witnesses to this gift: The 18 existing chiefs.

Witnesses to this gift: The existing chiefs of the Ninety-six Thousand country.*

Whoso through avarice seeks to resume this gift, incurs the guilt of the five great sins: whoso maintains it acquires all merit. Moreover by *Manu*

* *Vāṭa-danda-samudalāgra-khanditūri-mandala-traya-śānda.*

† *Aṣṭa dīna aikṣikṣaś aśṭakṣa prakṛitayāḥ. Aṣṭa dīnaśya aikṣikṣaś Śaṁmanatī sāmāna uśhaya prakṛitayāḥ.*

hath it been said : who so by violence takes away land presented by himself or by another shall be born a worm in ordure for sixty thousand years. He who makes a gift has an easy task ; the maintenance of another's gift is arduous : but to maintain a gift is more meritorious than to make one. The earth has been enjoyed by *Sūgara* and other kings : according to their (gifts of) land so was their reward. Poison is no poison, the property of the gods that is the real poison : for poison kills a single man, but a gift to the gods (if usurped) destroys sons and descendants.

By *Vīśvakarmāchārya*, an abode of all learning, skilled in painting pictures,* was this *s'ā-ana* written.

Though it be but four *kaṣṭhā* of rice seed
or two *kaṣṭhā* of waste land, it should be protected in the same manner as a gift to a Brahman.

154. *Tamra Sāsana at Mallohalli*,† date A. D. 454.

3 Plates, $7\frac{1}{2}$ in. \times $1\frac{1}{2}$ in., 6 sides. Seal, an Elephant.—*Pāṇina Haje Kannada Characters.*

May it be well.—Success through the adorable *Padmanābha*, resembling (in colour) the cloudy sky.

A sun illumining the clear firmament of the *Jāhnavi* (or *Ganga*) *kūla*, possessed of the wealth of the glory of the kingdom conquered by the might of his own arm, of distinguished fame through striking down the *anā* (or *nīla*) *stambha*, a wild fire in consuming (?) *Darpa* the stubble of the forest,‡ was *Srīmat Kṛṣṇa Varmā Dharmma Mahādhirāja*.

His son, inheriting the qualities of his father, author of a treatise on the law of adoption,§ adorned with the wound acquired by entering into many wars, of a wealth and glory protected by *Bhagavat*, was *Srīmat Mādhanva Adhirāja*.

His son, whose fame acquired by (his) many elephants had tasted the waters of the four oceans, skilled in riding on the best elephants and the best horses, the destroyer of hosts of enemies, was *Srīmat Hari Varmā Mādhavarāja*.

His son, endowed with the group of qualities inherited from his father and grandfather, in kingly policy the equal of *Bṛhaspati*, his mental energy unimpaired to the end of life, of a valour equal to that of *Sakra* (*Indra*), was *Srīmad Viśnu Gopa Rāja*.

* *Chitrakalāśhīṣana*.

† *Banāṭī-gaṇa-kāśaka-praddha-dāyāni*.

‡ For the simile see *Ind. Ant.* V. 136.

§ See note p. 282.

His son, like Kubera in the merit of smiting his enemies in great wars, a young (or rising) sun, his favour and his anger like nectar and like poison, his sins destroyed by religious rites and numerous gifts of cows, gold, lands, and other things; of widespread fame for his renewal of Brahman endowments long since destroyed;* as performing the sacrifice of many wars, the sole sacrificer (in the world); like Indra of valour invincible, like Kubera wonderful in the possession of heaps of treasure inexhaustible, like Yama in his arrows which destroyed the battlements of the neighbouring chiefs, of mighty victorious valour, was *Mādhava Rāja*.

By his son *Kongani Rāja* was given to Kāda Svāmīśva, a Taittiriya Brahman, chief of the *Hiranya-keśi sūtra*

. to Tippōra Kāda Svāmī was given, in the manner of a Brahman endowment, 10 *kanyuga* of paddy land below Melūr tank, freed from all dues of the eighteen kinds,† and formed into a Brahman vritti with pouring of water; for the increase of merit and health was it given.

In pursuance of which, in the year Jaya, the 29th of the wealth of the great victories increased by himself, (namely by) S'rinan *Kongani Mahārāja*, of the Kāvēyana gotra,—of a might invincible by any in the world, chief in affection for the Brahmans, devoted to the worship of the lotus feet of Hara (Siva),—the moon being in the Sataya nakshatra, to Kāda Svāmīśva of the Mādala gotra

. Let this land be continued without hindrance to Kāda Svāmī, the beloved of the Madala (gotra): such is our command, which whosoever transgresses is a sinner worthy of corporal punishment.‡

Moreover thus is the śloka delivered:—Whoso seizes upon land presented by himself or by another, will incur the guilt of slaughtering a hundred thousand cows. To give much oneself is easy, to maintain another's gift is difficult; but of giving or maintaining (another's gift) the maintenance (of another's) is more meritorious. The earth has been enjoyed by Sagara and many kings; according to their (gifts of) land so was their reward.

Whoso is a follower of the Mahārāja
 12 *kanyuga*; this all should respect and preserve
 those famed for their adherence to virtue.

* *Chīropakṛīta brahmadāya-prakāśa-prakhyāta-yaśaśa*.

† *Aśvādāśa-jātibhikṣu-vrat-paribrahm*.

‡ *Etad āśachakṣanāna akṣamet sa pāpā s'arīra dīpāna arāhati*.

155. Tamra Sāsana at Mallohalli,* date A. D. 513.

5 Plac 8, 7 in. x 3½ in. 8 sides.—Pāruṇa Hoṣe Kannada Characters.

Success through the adorable *Padmanābha*, resembling (in colour) the cloudless sky.

A sun illumining the clear firmament of the *Jāhnavi* (or *Ganga*) *kula*, distinguished for the strength, fortune and valour acquired by the great pillar of stone divided with a single stroke of his sword, adorned with the ornament of a wound received in battle while cutting down the hosts of his terrible enemies, of the *Kāmrāyaṇa* gotra, was *Srīmat Kṅgaṇi Varmaṇa Dharmma Mahādhirāja*.

His son, inheriting all the qualities of his father, with a character for learning and modesty, having obtained the honours of the kingdom only for the sake of the good government of his subjects, of great understanding improved by acquaintances with the best principles of the substance of various sciences, a touchstone for (testing) gold the learned, skilled among those who thoroughly expound and practise the science of politics, maintaining a due distinction between friends and servants, the author of a treatise on the law of adoption, was *Srīmaṇ Mādava Mahādhirāja*.

His son, possessed of all the qualities inherited from his father and grandfather, having entered into war with many elephants (so that) his fame had tasted the waters of the four oceans, of wide-spread renown sprung from his riding on lusty elephants and horses, of great wealth acquired by the use of the bow, was *Srīmad Hari Varma Mahādhirāja*.

His son, devoted to the worship of gurus, cows, and Brahmins, praising the feet of *Nārāyaṇa*, was *Srīmad Viṣṇu Gopa Mahādhirāja*.

His son, with a head purified by the pollen from the lotuses the feet of *Tryambaka*, with two arms grown stout and hard with athletic exercise, having purchased his kingdom by his personal strength and valour, bearer of a sharp . . . beloved by rāksasas whose lips were black with hunger, a reviver of the custom of donations for long-ceased festivals of the gods and Brahman endowments,† daily eager to extricate the ox of merit from the thick mire of the *Kali yuga* in which it had sunk, was *Srīmaṇ Mādava Mahādhirāja*.

His son,—the beloved sister's son of *Srī Kṛṣṇa Varma*, the sun in the firmament of the suspicious *Kudamba kula*, and anointed with the final anu-

* For the style see *Ind. Ant.* V. 139.

† *Chira-grasash'a-dara-bhoga-brahmakṛtya-nisarga-ayana-kārya*.

tions of continual *asvamedhas*—who received his royal (or coronation) anointing on the couch of the lap of his divine mother,* possessed of the three powers of increase, enjoying the essence of the three objects of worldly desire without one interfering with the other, fearless though surrounded with all the bands of tributary chiefs whom he had subjected, having parties of councillors attached to him by continual affection and gifts, having a mind purified with the increase of learning and modesty, follower of the lives of the kings of the Kṛita yuga, his wide spread fame acquired by victory in many wars covering the three worlds like the unbroken expanse of a milk ocean, bold to give without stint, his inviolable commands placed upon the heads of foreign kings subdued by his invincible might, surpassing Kubera in the growth of his wealth increased in many ways, a mine of many glorious qualities, reckoned the first of the learned, the joy of the hearts of his beloved ones, in not transgressing the bounds of respect resembling the ocean adorned with gems, like Yama in punishing according to desert, like the sun in the greatness of his glory, like Vaivasvata Manu devoted to protecting the South in the maintenance of castes and religious orders, the friend of all, of high birth, was S'rimat *Kongāṇi Mahādhirāja*.

By his son named *Avinīta*, whose broad chest was embraced by the beloved daughter of *Śānāta Varuṇa*, the *Punnāḍ Rāja* who herself had chosen him though from her birth assigned by her father, according to the advice of his own guru, to the son of another; having by the growth of the three powers of increase brought into subjection all the bands of tributary chiefs; having brought anxiety to the face of Yama on account of the smallness of the residue left from the animals offered up by him as a tribute (namely) the brave men consumed in the sacrifice of the face of the many wars waged for *Andari*, *Atlantir*, *Pāruṇāre*, *Pernungara*, and other places;—by (this) S'rimat *Kongāṇi Vṛiddha Rāja*, having the name of *Durvinīta*, the ruler of the whole of *Pānnāḍ* (? *Pāklāḍ*) and *Punnāḍ*, like Vaivasvata Manu able for the protection of the castes and religious orders which prevailed in the South, the friend of all, of high birth:—the year *Vijaya* being current, the 35th of the victories and wealth increased by himself; was given,—to S'rimat *Deva Saruṇa* of the *Kāśyapa* gotra and follower of the *Vājasaneyi*, (also) called *Mahādeva*, promoter of the race of that sun of the world named S'rimat *Valmiki*,—*Bempurī* *śvara-stāna* named *Kejale*, with pouring of water.

(Moreover) on the north-east, wet land, 4 *khaṇḍis*; of the wet land of the *Kṛishna* pond, above—3 *khaṇḍis*, below—6 *khaṇḍis*; of the land east of the

* *Jānmi-dantānka-paryyanka-eṣṣṭhāgata-rājyāḥśakāśya*.

Penna river 15 *khanḍis*, (bounded) on the south by a big tree, south-west by an as'vatta (tree), north-east by a jamba tree, further north-east by the Nakule pond; of the land on the west 12 *khanḍis*; on the north-west of the wet land of the big pond 7 *khanḍis*; thus much did he piously give to Mahādeva.

Moreover by Manu hath the s'loka been delivered: Whoso seizes upon land presented by himself or by another shall be cast into terrible darkness for sixty thousand years. The earth has been enjoyed by Sagara and many other kings: according to their (gifts of) land so was their reward. To make a gift oneself is easy, to maintain a gift made by another is difficult; but of giving or maintaining (another's gift) the maintenance (of another's gift) is more meritorious. A gift made with pouring of water, one enjoyed for three generations, one maintained for six generations, such may not be resumed; neither the gifts of former kings.

156. Tamra Śāsana at Harihara,* date (?) A. D. 350.

3 Plates, 6½ in. x 2½ in., 4 sides.—Ensl. an Elephant.—Pārvata Haja Kannada and Devanāgarī Characters inscribed and.

May it be well—Success through the adorable *Padmanābha*, resembling (in colour) the cloudless sky.

A sun illumining the clear firmament of the Jāhnavi (or *Ganga*) *kula*, of mighty valour acquired by the pillar of stone divided with a single stroke of his sword, resplendent as a jewel on the forehead, was Śrīmān *Konguli Varmma Dharmma Mahādakirāja*.

His son, was *Viṣṇu Gopa Mahārājadhīrāja*.

His son, the lord of *Koldāpura*, a sun to the *Ganga kula*, having the sign (or crest) of a lusty elephant, having received a boon from the goddess *Padmāvatī*,—in the middle of the excellent *Talarana-pura* which he was then ruling,† in the (?) Śaka year the year Śādhārana the month *Phālguna*, full moon day, being Sunday,—within *Deranār* in *Kāre, nāḍ*,—*Rāma Deva*, the good son of *Madhi Gavuḍa* of the *Yarakula* (caste), having slain He . . . and with great devotion conducted *Rāja Mailla's* wife and guards thither, (he) being pleased thereat, bestowed the following land: ‡

* For fac-simile see *Ind. Ant.*, VII, 172.

† *Talavagāḍhika parvata Talaranapura nandya*.

‡ *Kāre nāḍa Dhevanuramajagge Yarakuladha Maṭhi garmanna s'vayutta Rāma Dharana He . . . van vāḍḍha Raja Mailla's henḍati Manḍar arana tal valḍint appāḍḍi allige merḍu goḍḍa māṇḍi*.

The eastern boundary runs along a field of black soil, a tamarind tree and a pond, to the banyan tree at the common boundary of the guard house and Devanūru; the southern boundary runs by the tamarind tree of the shining pond and the old water course to the wood-apple tree at the common boundary of Kalkote and Devanūru; the western boundary runs by a tamarind tree to the tamarind tree at the common boundary of Badanavūla and Devanūru; the northern boundary runs by a tamarind tree and field of black soil to the common boundary of Alagiyanchi and Devanūru, and thus ends on the north east.

Witnesses:—He of the Ejjam! Seventy, witness.*

157. Tamra Sāsana at Bangalore,† date A. D. 481.

5 Plates, 7½ in. × 2½ in., 6 sides.—S. al goud.—*Pārvata Hafe Kannaḍa Characters.*

May it be well.—Success through the adorable *Padmanābha*, resembling (in colour) the cloudless sky.

A sun illuminating the clear firmament of the *Jāhnavi* (or *Ganga*) *kula*, master of countries born from the rapidity of his own victories, adorned with the ornament of a wound obtained in war with hosts of terrible enemies, of the Kāvāyana gotra, was S'rimat *Kongari Varma Dharmma Mahādhirāja*.

His son, inheriting all the qualities of his father, possessing a character for learning and modesty, having obtained the honours of the kingdom only for the good government of his subjects, a touchstone for (testing) gold the learned and poets, skilled among those who thoroughly expound and practise the science of politics in all its branches, preserving due distinction between friends and servants, author of a treatise on the law of adoption‡ was S'rimat *Mādhava Mahādhirāja*.

His son, possessed of all the qualities inherited from his father and grandfather, having entered into war with many elephants so that his fame had tasted the waters of the four oceans, of a glory acquired from the equal skill with which he rode on elephants and horses, of enormous wealth acquired by the practice of the four modes of policy, was S'rimat *Hari Varma Mahādhirāja*.

His son, devoted to the worship of gurus, cows and Brahmins, praising the feet of Nārāyana, was S'rimat *Vishnu Gopa Mahādhirāja*.

* *Sākshiyāṁ Eḡṇḍe Eppattige s'ākaṇi.*

† In the Museum. The last plate is missing.

‡ See note p. 282.

His head purified by the pollen from the lotuses the feet of Tryambaka, his two arms grown stout and hard with athletic exercises, having purchased the kingdom with his personal strength and valour, the reviver of many thousands of long-ceased donations for the festivals of the gods and endowment of Brahmanas, performer of the offering of first fruits (*āgnyāyama*),* both his arms shining with the gems of hard knobs produced by the drawing of his bow for the destruction (or against the deer) the fear of the enemy, his race illuminated by his great and wide-spread glory, was S'rinat *Mūdhava Mahādhirāja*.

The beloved sister's son of S'ri *Kirishna Varmana Mahādhirāja*—who, being anointed with the final ablutions of a completed an'vameśha, was the sun to the firmament of the auspicious *Kadasiba kūla*—having obtained his royal (or coronation) anointing on the couch of the lap of his divine mother,† enjoying the essence of the three objects of worldly desire without one interfering with the other, of a mind purified by the acquisition of learning and modesty, his fame acquired by the conquest of many mighty kings surrounding the three worlds like the unbroken expanse of the milk ocean, a lake to the lotus of compassion for the bees the eyes of fair women disturbed by the shower of Kāma's arrows, reckoned the highest theme of poets, the ablest among the most able, was S'rinat *Kongari Mahādhirāja*.

By his son, successor to the qualities of his father, his broad chest embraced by the arms of one who desired him though assigned by her father to the son of another,‡ surrounded by bands of feudatories from all sides subjected by the growth of the three powers of increase, having parties of counsellors attached to him by constant affection and gifts, having with the sharp sword in his hand cut down the hosts of his enemies and with his arms plucked them up by the root, of a form glorious with virtue and set with the gems of the daily improving qualities of the best of men, though not matured in age yet possessed of ripe virtue, a mine of clusters of distinguished qualities, in punishing according to desert the superior of Vaivasvata, able in protecting the castes and religious orders which prevailed in the South,§ a friend to all, of good descent, of the highest religious merit, praising the feet of the adorable Vishnu,—what more? the Yuddhishtira of the Kali yuga, S'rinat *Kongari Mahārāja*, in the third year of the great wealth increased by himself,§ the month S'rāvana to the Somayāji *Vāsa S'armana*, a resident of *Mahāsenapura*

(*Rest illegible; last plate wanting*).

* *Chitra-pramāṣa-dāna-dhāra-brahma-tyāgā-mahāra-vāseṅga-grāyama* *Varaṇa*.

† See No. 155.

‡ *Varaṇa's amālakāśhāna-dakṣiṇā-dī-dī-dī-gopān-periṣṭipāṇā*.

§ *A'bhāna-pramāṣa-dhāra-mahāra-vāseṅga-grāyama*.

158. Tamra Sāsana at Bangalore,* date (?) A. D. 444.

3 Plates, 11 in. x 6½ in., 4 sides. Seal, a Boar.—Nandi Nāgarī Characters.

Adored be S'ambleś, adorned with rays of the moon's digits,

. . . a mighty tree of bounty.

May it be well. While the protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, lord of *Kalyāṇa-pura*, bestower of widowhood on the wives of the elephant-riding *Bhagadatta* kings, a sun to the lotus of the *Chalukya* *kuṭa*, terrible in war, a bow to *Kalinga*, a sun among males, unsurpassed hero, invincible champion on the field of battle, disgracer of *Asvapati Rāja*, slayer of *Gajapati Rāja*, smiter on the head of *Narapati Rāja*, tanner of the deers his neighbour kings, the daily terror of the four quarters of *Konkana*, to the wives of others as a son, having a flag with the device of a golden bear, adorned with the glory of all lines of kings, born in the *Soma vansa*,—*S'ri Vira Nayanā* chakravartī, was in *Kalyāṇa-pura* ruling the kingdom in peace and wisdom:—

On coming to the south on an expedition of victory, halting the army at *Henjara-grāma*,† in the Śaka year 366, the year Tārana, the month Phālguna, the dark fortnight, Wednesday, at the time of new moon,—the chief (*mūlīka*) *Gangavādīkārī*, the *vaṭṭa* *byavahārī* of the *Chalukyas*, *Mara Saṭṭi*, of *Haluhādī-grāma*, situated in the *khampana* *Kundu-nāḍi* Seventy, in the *Gangavādī* Ninety-six Thousand—having in the *Henjara* battle pierced the horse and brought down *Kiṭva Rāja*—presented five manner of gifts, an umbrella, a palanquin, an escort, a throne, and, together with the (imposts) *aṅka*, *daṇḍa*, *khaṇḍa*, and the *aśṭa-bhoga-teja-sāmya* rights, with every ceremony, the following land;‡—4,000 *śāḷa* of rice land, according to . . . the *Mūlas'hara Deva* land 500 *śāḷa* of rice land, *Bhalāci* land 500 of rice land, the goldsmith's land 200, the carpenter's land 200, the barber's land 100, the door keeper's land 100, the . . . land 100.

The boundaries from the north east are as follows:—the *Kambhara* stream at the joint boundaries of *Beluhura* and *Haluhādī*; thence south, the *banyan*

* In the Museum. For the simile see Ind. Ant. Compare with Nos. 130 and 133.

† *Henjara-grāma* *kaṭṭaka* *utalita*.‡ *Gangavādī - chāṇanarati - sāḷa-saṅkya - khampana - Kundu-nāḍi - Tyaṭara-tata-māḷya - Haluhādī-grāma mūlīka - Gangavādīkārī Chalukiyara vaṭṭa-byavahārī Mara Saṭṭi Henjara Ma-caravala turabha vīḍa Kiṭva Rāja maraśa śaṇa paṇḍāṇa paśya chāṭra sukṣiṇa bāla gaddi aṅka daṇḍa khaṇḍa aśṭa-bhoga-teja-sāmya sarba-namaya datta bhūmi.* 1

tree at the joint boundary of Beluhara and Haluhāḍi; thence south, the white pond at the common boundary of Beluhara, Kaḍlavāgila and Haluhāḍi; thence south, the deep pond at the joint boundary of Kaḍlavāgila and Haluhāḍi; thence south, the Chanchari stream at the joint boundary; thence south as far as the Parala mound at the joint boundary of Kaḍlavāgila and Haluhāḍi. Thence the southern boundaries:—on the south east, the stones of the Sogamabha vr̥tti at the common boundary of Kaḍlavāgila, Karavāḍi and Haluhāḍi; thence west, as far as the Chanchari stream at the joint boundary of Karavāḍi and Haluhāḍi; thence west, the new stones at the joint boundary. Thence the western boundaries:—on the south-west, the Parala tank at the common boundaries of Karavāḍi, Mangalūr and Haluhāḍi; thence north, as far as the Chanchari (stream) at the joint boundary of Mangalūr and Haluhāḍi; thence north, the Kajala river at the common boundary of Mangalūr, Hanamavāḍi and Haluhāḍi; thence north, the group of mixed rocks at the joint boundary of Hanamavāḍi and Haluhāḍi. Thence the northern boundaries:—on the north-west, the Banjan tree and stream at the common boundary of Hanamavāḍi, Bellūr and Haluhāḍi; thence east, as far as the mound at the joint boundary of Bellūr and Haluhāḍi; thence east, the white pond at the joint boundary; thence east as far as the . . . at the joint boundary of Bellūr and Haluhāḍi; thence east, the Kembar mound at the common boundary of Bellūr, Beluhāra and Haluhāḍi; thence east, the kalpa tree at the joint boundary of Beluhāra and Haluhāḍi; thence east it ends at the north east.

Witnesses:—Telakād Hanuvānu, Mangalūr Negavānu, Bellūr Kachchavara, Kaḍlavāgila Vasyara.

The writing of the skilful Odvāchāri.

Whoso usurps a . . . or an inch of land shall go to Naraka and there remain till the final deluge.

Approved (oppe)—*Ari-Rāya-mastaka-tala-prahāri* (smiter on the heads of hostile kings).

159. Tamra Sāsana at Hosur,* date about A. D. 840.

3 Plates, 9 in. x 3½ in., 4 sides. Seal, a Boat.—*Pāruaka Hoja Kannada Characters.*

May it be well. Of the Mānavya gotra, sons of Hāriti, brought up by the group of mothers, worshippers of the feet of Svāmi Mahāsana, were the *Chahukyas*.

To whose completed kingdom the successor, an ornament of his race, his body purified by the final ablutions of the horse sacrifice, was the celebrated *Paulakesi*, whose second name was *Raya Vikrama*.

After him was *Satyās'raya*, the conqueror of *Harsha Varddhana*.

By his own dear son, in his own language (*sva bhāṣhayā*) called *Ambara*, it is thus commanded:—On the full moon of Māhā Māgha, at the sangama tirtha, during the eclipse of the moon, with presentation of golden coin and pouring of water,—to thirteen of the A'treya gotra, five of the Kaus'ika gotra, three of the Kās'yapa gotra, three of the Kaundinya gotra, three of the Kaus'ika gotra, two of the Sāvāṇṇika gotra, one of the Dhāradvāja gotra, one of the S'aunaka gotra—to these great Brahmins, learned in all the vedas, constant performers of the six rites, altogether thirty-one Brahmins, is given in the *Koṭikal* district, the village called in its (or his) own language *Periyā'a*.

The sloka delivered by Manu is an example:—The earth has been enjoyed by Segara and many kings: according to their (gifts of) land so was their reward. Whoso takes away land given by himself or by another shall be born a worm in ordure for sixty thousand years.

* For inscriptions see *Ind. Ant.* VII.

† *Sau-praya-sūda* see *bhāṣayā Amāretya śaṣṭyapīṭha* etc.

159. Tamra S'asana at Hosur,* date about A. D. 640.

3 Plates, 9 in. x 3½ in., 4 sides. Seal, a Boat.—*Pāruaka Hoja Kannada Characters.*

May it be well. Of the Mānavya gotra, sons of Hāriti, brought up by the group of mothers, worshippers of the feet of Svāmi Mahāsana, were the *Chahukyas*.

To whose completed kingdom the successor, an ornament of his race, his body purified by the final ablutions of the horse sacrifice, was the celebrated *Paulakesi*, whose second name was *Raya Vikrama*.

After him was *Satyās'raya*, the conqueror of *Harsha Varddhana*.

By his own dear son, in his own language (*sva bhāshayā*) called *Ambara*, it is thus commanded:—On the full moon of Māhā Māgha, at the sangama tirtha, during the eclipse of the moon, with presentation of golden coin and pouring of water,—to thirteen of the A'treya gotra, five of the Kaus'ika gotra, three of the Kās'yapa gotra, three of the Kaundinya gotra, three of the Kaus'ika gotra, two of the Sāvayika gotra, one of the Dhāradvāja gotra, one of the S'aunaka gotra—to these great Brahmins, learned in all the vedas, constant performers of the six rites, altogether thirty-one Brahmins, is given in the *Konikal* district, the village called in its (or his) own language *Periyā'a*.

The sloka delivered by Manu is an example:—The earth has been enjoyed by Segara and many kings: according to their (gifts of) land so was their reward. Whoso takes away land given by himself or by another shall be born a worm in ordure for sixty thousand years.

* For inscriptions see *Ind. Ant.* VII.

† *Sau-praya-sūda* see *bhāshayā Amāretya śaṣṭyapita am*.

victorious camp stationed at the village of Gavittage, on the northern bank of the Bhimarathi river, on the full-moon day of Bhādrapada, on the application of *Sri Dasi Rāja*, is given to Mādhava Sarmma, the son of Krishna Sarmma, and grandson of Sri Vishnu Sarmma, of the Kāmākhyana gotra, versed in the Rig and Yajur vedas, together with Nengiyūr and Nandi, the village named *Sa'liyūr*, situated in the *Pānungal* district, on the southern bank of the Ayndore river, in the midst of the villages of Tāmaramūge, Pānungal, Kīravalī and Bālavāru.

This let future kings, whether of our own or of any other race, reflecting that life and wealth are fleeting, preserve as long as sun, moon, earth and ocean endure, as if a gift made by themselves and thus perpetuate their glory. And by the adorable Vyāsa, arranger of the vedas, hath it been said : The earth has been enjoyed by Sagara and many kings : according to their (gifts of) land so was their reward. To make a gift oneself is easy ; to maintain another's that is the difficulty : but of making a gift or maintaining one, the maintaining a gift is the best. Whoso resumes a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

By the great minister for peace and war, *Srimad Anivārita Dhananjaya Puṅga Vāṇakka* was this *s'āsana* written.

161. Rock Inscription at Sravana Belgola, date (?) about 100 B. C.

Pāreśa Raja Kannaḍa Characters.

May it be well. Success through the adorable *Varddhikamāna*, a *tirthankara* by his own merit, an embodiment of the nectar of the peace of acquired *siddhī* (the fruit of penance) ; refuge of both the upper and lower worlds, himself all things movable and immovable, by his own energy pervading the worlds of both mind and matter ; having obtained inconceivable greatness and supreme honor throughout the world, having acquired the great *arhantya* in the group of worthies who have become *tirthankaras* : moreover whose undisputed (and indisputable) doctrine, overcoming those of the other disputing sects, is supreme in *Sri Viśāla*, and a security to the world.*

* *Telugu Sri Viśālayajayayudya jaggaḍḍitām ārya s'āsanaḥ anyājan prachīḍa mata s'āsanaḥ* :

After the great sun *Mahāvira* had gone down,—an abode of glorious qualities which illuminated all worlds, a great orb of a thousand brilliant rays; which, dispersing the darkness, ceased to unfold the lotus of the faithful multiplying in the lake of the supreme Jain faith :—(there arose) the admirable great rishi *Gautama gapadhara*, his personal disciple *Lohārya*, *Jambū*, *Vishnu Deva*, *Aparijita*, *Gosarddhana*, *Bhadra Bāhu*, *Viśākhā*, *Prashādhā*, *Kshatrikārya*, *Jayandana*, *Siddhārta*, *Dhyitishena*, *Buddhālā* and other gurus.

Bhadra Bāhu Svāmi, of the illustrious line and direct descent of these great men, who by virtue of his severe penance had acquired the essence of knowledge; having, by his power of discovering the past, present and future, foretold in *Ujjayini* a period of twelve years of dire calamity (or famine), all classes of the people leaving the northern regions took their way to the south under the rishi's direction.*

And in the countries they traversed might be counted many hundreds of villages filled with ruins, among which appeared remains of human bodies, money, gold, grain, cows, buffaloes and goats. But when they had reached a mountain with lofty peaks, whose name was *Ka/ānapra*—an ornament to the earth; the ground around which was variegated with the brilliant hues of the clusters of gay flowers fallen from the beautiful trees; the rocks on which were as dark as the great rain-clouds filled with water; abounding with wild bears, panthers, tigers, bears, hyenas, serpents and deer; filled with caves, caverns, large ravines and forests;—that moon among the *śākhāris*, perceiving that but little time remained for him to live, and fearing on account of his present mode of life, announced to the people his desire to do the penance before death, and dismissed them so that none were left. Then, with one single disciple, performing the *sanyāsana* on stones covered with grass, by degrees he quitted his body and attained to the state of the seven hundred rishis.†

May it prosper, this Jina sāsana.

* *Mahāvira sevāri parinirvāṇe bhagavet paramārshi Gautama gapadhara āśāśch-
chihya Lohārya Jambū Vishnu-Dev Aparijita Gosarddhana Bhadra-Bāhu Viśākhā Prashādhā
Kshatrikārya Jayandana Siddhārta Dhyitishena Buddhālādi guru paramaryāna kṛmādhya-
gata mahāguruṣa santati samantapūṭhānāya Bhadra Bāhu svāmīna Ujjayinyā ashāṅga-
mahā-nāṭta-tatvajña trāṇhitya-darsiva-nimittena āśāśa-samvāṇa-a-bhāva-cāśānāyana
upāśāṭya kālāṭa sarva-sa-ghaṭa utāra-pāṭhāḍ dākṣiṇya-pāṭhāṇa prasthāṭa āśāśaiva.*

† *Ataś śākhārya . . . jivāṭa-s'esham ālpatara-bhām apāśat/hyaddhānāś
sachāṭitāḥ tepas-āśāśāṭīm āśāśāyitūnāpūṭhāṭya nīrvas's'āśāśāḥ saṅghāṇa viśāṭya s'āśāśā-
āśāśa prāśāśāśāṭya tāṭiā s'āśāśa saṅghāṇa saṅghāṇa saṅghāṇa saṅghāṇa saṅghāṇa
rishiṇā āśāśāṭām itī.*

162. Rock Inscription at Sravana Belgola,*

date (?) about A. D. 200.

Pirvada Hale Kanuṇḍa Characters.

Rapidly scattering like the rainbow, like clustering flashes of lightning, or like a dewy cloud; to whom are the treasures of beauty, pleasure, wealth and power secure? Should I who love the chief good, remain attached to this world? Thus saying, he assumed the state of a sannyāsi, and by his virtue the eminent muni *Senā Pravaṇa* reached the world of gods.†

163. S'ila S'asana at Gulganpode, date (?) about A. D. 300.

Size 4½ ft. x 4½ ft.—Pirvada Hale Kanuṇḍa Characters.

May it be well. While *S'ri Mahāvali Baṇarasa*,—born in the *Mahāvali kula*, (?) doorkeepers to *Parames'vara* the lord over gods and demons, praised by all three worlds,—was ruling the kingdom of the world:—

A brave heart dying has merit in a son, his lord has merit in the enterprise which shewed his valour. Thus, like a brave man, *Vijaya Vijayadhara*, at the command of the great lord who ruled him, pursuing that *Marigāra*, pierced him: then there being no footing for the horse, dismounting from the horse, he went down walking, and joining fight, fell. To him is given for a livelihood *Kula Nallūr* free of all imposts.‡

Whoso usurps a gift made by himself or by another shall be born a worm in ordure for sixty thousand years.

* For fac-simile see *Ind. Ant.* II, 246.

† *Sena chāyana bāle vidyānta lalagaṇa teṇa vāḷ manja vāḷ tiri begaṇa piriṭhu s'ri rūpa lillā dhana vāḷḷana mahā rāsigaḷ nallān āṇḍa paramarṭha mecheṇa adu i dharaṇiyūḷ unṇā enṇa saṇḍaṇḍa geydaru satanṇāṇṇi Sena Pravaṇa munivara dāṇa lēkallē sandār.*

‡ *Svasti sakaḷa-jagat troyāḷḷivāḷḷa-vāḷḷa-vāḷḷa-Parames'vara - prathāḷḷi-ḷiḷi- Mahāvali-kulāḷḷana S'ri Mahāvali Baṇarasaṇa prithuḷi rājya gey | unṇaṇ urar aḷi kappe veyṇṇaṇa prāḷḷu kappe tūḷi geyṇṇaṇa | geyṇṇa paḷi veyṇṇa Vijaya Vijayadhara tannān āḷḷa prāḷḷu-meyṇṇa bēṇṇa i Marigāraṇa aḷḷi iḷiḷu kūtūreṇṇa pāḷḷa illa āḷḷa kūtūre-ḷuḷ iḷiḷu saḷḷa iḷiḷu aḷḷi kūtūḷu ḷiḷiḷu-ṇaṇṇa ḷiḷi-gaḷḷu kūtūḷu Kula Nallūr sēṇṇa parāḷḷa.*

Size 6 ft. x 4½ ft.—Páruvoti Haja Kawawoti Characters.

Size 6 ft. x 4½ ft.—Párvula Haje Kawwa Characters.

Pekkiri Varadoga Raja, of great beauty, of the highest valour, a mount Meru of bravery, by command of the great lord who ruled him, fighting in *Maachindi-viru* and causing the whole of the besieging force to retreat; his army being weary, he, unshaken as a mountain, marched on, and coming up with the chiefs, pierced and drove them off and fell. His army, putting off their arms in the town near which they had come, raised a lamentation and made a gift to yield an annual income for him.

To him in whose name this gift stands, to him shall be given five ploughs, with release from fighting.

Half-Kindred Characters.

Male Kuroda's Characters.

[illegible]

† See note p. 14.

¹ See note p. 2.

And his younger brother, praised in all the world, prince of the world-renowned *Pallava* race, supreme lord and valliant sovereign of 'be *Yuva rājya*, an ornament to *Vikrama*, lover of the *Lakshmi* of victory, nead jewel of the *Chalukyas*, in war the three-eyed, of pure *Kshatriya* descent, powerful as a rattling elephant, master of patience, to the forces of hostile kings . . .

. . . *S'rimat Trayalokya Malla Vira Nolamba Pallava Permmānāḍi Jaya Singha Deva*, was ruling the *Banavāse* Twelve Thousand in the enjoyment of wisdom :—*

The dweller at his lotus feet, entitled to the five great drums, master over great feudatories, great and fierce *Dandānāyaka*, benefactor to the learned, purifier of his race, the sole friend of the world, . . . a jewel of truth, in prudence *Bṛhaspati*, vowed to prosperity, to others' wives as a son, . . . the abode of all good qualities, the joy of both kings,† worshipper of the feet of *S'rimat Trayalokya Malla Vira Nolamba Pallava Permmānāḍi Jaya Singha Deva*, subduer of hostile forces, possessed of these and all other titles, the *mahā pradhāna*, the senior *Dandānāyaka* for peace and war,‡ *Tambarasa*, ruling the *Santalige* Thousand and the *agrabāras*, punishing the evil and protecting the good :—

The royal agent for that and having favoured his commands to *Māchi Rāja* :—§

A blossom to all the world was *Sāradavāḍi*—and among its *agrabāras* the most charming was *Kambagūḍa Belgati*, a jewel to which ornament of the earth, born in the *Atraya* gotra, of great fame, was the lord *Māchi*. That *mahā puruṣa*, born to *Somanātharaya* and *Abbakabbe*, possessor of all good qualities, purifier of his gotra, friend of the wise, *Māchi Rāja*, acting according to the orders of the royal agent, set up on the north east side of the tīrtha in the north east of the royal city *Andāsava*—the god *Māchesvara*, the god *A'ditya*, and the god *Vishnu*, in the 3rd year of *Chalukya Vikrama*, the year *Siddarthi*, at the time of *uttarāyana sankrānti* ; and washing the feet of *Ananta Siva Panḍita*, perfect in *yama*, *nīyama*, *śūdhhyāga*, &c., ¶ (rest not copied).

* *Tad ārujan śaṣṭi samasta-dharmā-stūgandham loka-vikhyāta-Pallavarayya-s'ri-mahā-vallabham yuva-rājya-niṣa-parmar'vara-vīra-mahar'asam Vikramādibharayam Jaya-Lakṣmī-ranayam Chalukya-klāṇṇaṣi lakṣma-trinetra-kṣatriya-paritram malla-gajajagurāja sahaja-manujam rūpa-nīya-kāśaka-sūra . . . kṣama s'rimat Trayalokya Malla Vira Nolamba Pallava Permmānāḍi Jaya Singha Deva Banavāse panniśchchāstramamam smabathā vīroddā-dīnā nījan geyattam ire.*

† *Līlāya-nīya-santozam.*

‡ *Hiri-sandhi-nigraha-damejanīyakam.*

§ *A' nīja nījāṅgahapaz besanam Māchi Rājange dya geydu kuḍe* | ¶ See note p. 16.

166. Sila Sasana at Nigunda, date about A. D. 1250.

Haḷe Kamaḍa To tracta.

Fortune. Adored be *Sambhu*, beauteous with the chamara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May it be well. While, entitled to the five great drums, the Mahā Mandales'vara, lord of *Dvārāvati-pura*, a sun to the firmament of the *Yādava* race, a head jewel among all princes, champion among the *Ma'para*, adorned with the name of *Poysaya* and many other splendid titles, *S'rimat Trībhuṛana Malla Vira Ganga Hoysana Deva*, was growing in prosperity to endure as long as sun, moon, stars and sky: and he was ruling the *Gangavāḍi* Ninety-six Thousand, punishing the evil and protecting the good, in the enjoyment of peace and wisdom:—*

In the Saka year 987, the year Nala, the month Pushya, the 5th day of the moon's increase, Thursday, the time of the sun's entering the northern **ṛjha*:—While the offspring of the *Ganga* race celebrated in all the world, Konguḷi Varma Dharma Mahārājadhīrāja, a tree of bounty to his dependents, lord of *Koḷḍa-pura*, valiant prince, having the crest of a lusty elephant, distributor of gold, having obtained a boon from Padmāvatī Devi, the Ganga Cupid, a Ganga of truth, promoter of victory, sun to the lotus of the *Ganga* *Amḷa*, the Ganga Pūshma, worshipper of the feet of *S'iva*, subduer of hostile forces, a bow to the proudest, scatterer of his enemies, the sole hero, a cage of adamant to his dependents, a lion to the elephants his enemies, in war a close fighter, a saw to his enemies, to others' wives a brother, adorned with all titles, *S'riman Mahā Mandales'vara Gangarasa* was ruling the *Aṛabala* Seventy, and the *Māḍa mappeya*, punishing the evil and protecting the good:†—

* See note p. 2.

† *Samasta-vasuvati-tala-kṣyātan Gangānyā-prasātan Konguḷi-Varma-Dharmā-Mahārājadhīrāja vanti-jana-kalpa-dhāja Koḷḍapura-varādhis'varan vira-mahas'varan vadaga-jendra-lāndharan vinaya-pa-kāndharan Padmāvatī-Dvī-lokīthar-para-prasādan dāmodan namaga-Gangam jayal-uttarāngam Ganga-kala-kamala-mūrtīdhān Ganga-Gāngeyan laṣ'a-ganavāḍi-vāḍi-gindrayan S'iva-pūḍīrīdhakarān para-bala-sādhakān gaṇḍa-prachanda-kolanda para-bala-dārttan chyaṅga-vīran s'aragata-vajra-pinjaram vakirini-kujaran dhana-jātā-ḷaṭṭan veyiri-gharaṭṭan para-n'ri-sādhakān samasta-minḍavāḷi-samāndhīṭa-saundam S'rīvān Mahā Mandales'varan Gangarasan Aṛabala-vyapattānan Māḍa-mappeya-saundam dush'a-nigraha-s'ikṣa-pratipādanalind sluttan ire.*

The capturer of *Nangali*, *Kongu*, *Singha-male*, *Rdyapura*, and *Talakāṣṭu*; living in *Bengiri*; displaying the greatness of his might in *Koffagiri*, *Balare*, *Valāru*, *Chakragoṭṭa*, *Uchangi*, *Virdā*, *Pojalu*, *Bankapura*, *Bana-wise* and *Koyatār*, he reached the highest standard of valour—*Vishnu Varidhana*.*

His eldest son was *Narasimha Bhūpālaka*. His standards reaching as far as the peaks of *Devagiri*, his valour displayed as far as (?) *Vahnichala*.

may he prevail in the earth, *S'ri Narasimha Bhūpati*. In autumn the disturber of other kings, in happiness like *Dāla-chandra*, dwelling in pleasure like *Indra*, ornament of the *Yadu kula*, delighting in war with his enemies, of secure and growing glory, exalted by his own victories, lord of the world, was *Narasimha Bhūmipāla*, the established favourite of *Lakshmi*, the *Hokkasala* (?) *Hoyala* lord.

His son, the power of whose arms was as follows:—The favourite of victory, his two feet planted on the heads of all kings,
mighty to subdue enemies unmoved by others
was *Ballāḍa Bhūpālaka* *Ballāḍa nripāla*.

While, thus celebrated, the *Mahā Manjalesvara*,
of *Talakāṣṭu*, *Gangavādi*, *Nasambanḍi*, *Banavase*, and *Hānangali*, *Bhujabala Vira Ganga*, unassisted here, *Malla* of the *Saṇivāra Siddigiri-durga*, in bravery like *Rāma*, of unshaken valour, *Hoyasa Vira Ballāḍa Deva*, punishing the evil and protecting the good in the *Gangavādi* Ninety-six Thousand, was in his residence at *Dorasamudra*, ruling the kingdom in the enjoyment of peace and wisdom†:—

May it be well. While the protector of all lands, favourite of earth and fortune, great king of kings, supreme lord, the sun in the firmament of the *Yādava* race, the head ornament of all princes *Malla* of the *Male Rājas*, champion among the *Mallapas*, *ganḍa bhāruṅga*, immovable warrior, unassisted here, sole hero of the earth, *Malla* of the *Saṇivāra Siddigiri-durga*, in bravery like *Rāma*, a lion to the elephants the hostile kings, the uprooter of the *Nagada* kingdom, the disgracer of the *Pāṇḍya* kingdom, the settler up of the *Chola* kingdom,† the emperor of unshaken valour, *Hoyasa Bhujabala Vira Saṇivāra Deva* was ruling the kingdom in the enjoyment of peace and wisdom†:—

* *Nangali Kongu Singhamale Bha-pura Talakāṣṭu kōṇḍu Bengiri-nāsi Koffagiri Balare Valāru Chakragoṭṭas Uchangi Virdānam Palatu Bankapurava Banavase Koyatār tunga parakraman nagaḍu vīrāna nīkale Vishnu Varidhaman* §

† See note p. 2.

† See note p. 7.

The servant of his feet, was *Vijaya Nityaka* of *Nirugunḍa*, whose greatness was as follows :—

of great fierceness to the enemy's army
 was *Baṭṭaya Nityaka*, the chief support of his lord in the field of battle. The servant of his feet :—In wealth like *Kubera*, having no equal in the world, was (?) *Devānka Seṭṭi*, devoted to him with affection. To that *Devi Seṭṭi* and the jewel of women *Chandalingana*, like a young rising sun, was born a son To describe the greatness of his qualities :—
 in liberality a *kalpa vriksha*, in brightness the sun, in greatness mount *Meru*, was the lord *Nala Seṭṭi*. Like as the river *Ganges* in wrath descended on the head of *Śiva* and spread over the world, so did the crescent of the fame of *Baḷḷa Seṭṭi* fill the world. He, restoring without any stint the ruined places and bestowing them on *Brahmans*, obtained the name of *Badigere Mala* in the world. As *Lakṣmī* to *Vishnu*, so to him was *Devama* the wife. To whom, in consequence of their vows, was born their eldest son *Nalli Seṭṭi*. A light to his race, in the form of justice, of immeasurable greatness, he was as a pure shining mirror, *Nalla Seṭṭi*
 for the decoration and processions of the god *Siddhanātha Deva*, for the bathing and daily offering, for the procession in *Chaitra*, and for repairs of his temple, presented, below the *Hirya-kere* (*rest not copied*).

167. *Tamra Śāsana* at *Karigatta*, date A. D. 1660.

3 Plates, 4 sides.—*Devanāgarī Characters.*

May the Bear protect us, on whose right flank the earth rested with joy, surmounted by the peak of *Hemādri* like a canopy.

From the lotus navel of *Vishnu*, filled with all auspicious qualities, the husband of *Lakṣmī*, was born the progenitor of the world (*Brahma*). From him *Atri*, from *Atri Chandra*, from *Chandra Budha*, from *Budha Pura*, from *Pura Ayu*, from *Ayu Nabusha*, from *Nabusha Yayāti*, from *Yayāti Yadu Bhūpati*, whose descendants grew to power in the region around *Dvārakā-nagara*.

Certain of those born in this race, coming to the *Karṇāṭa* country to visit *Ramāramaṇa*, the god of their race, who is the glory of the height of

Yadugiri; seeing the beauty of the country, they settled with great desire in *Āhishīra-nagara* for the protection of the people.*

From them, of famous character, imposing his commands on the heads of tributary kings, sprang *Deva Rāja Mahipati*. As to Daśaratha, so to him were born four sons. The first of them was *Dodḍa Deva Rāja*, like Rāma himself in receiving daily services from his brothers, like Indra himself in daily protecting the *vibrahā* (deities, otherwise the learned), the refuge of highest merit, of great valour in destroying the forces of the proudest enemies, perfect in the science of overcoming hostile kings, thus was he rightly called *Deva Rāja* (i. e. Indra). His virtuous wife *Aṃṣitūba*, as Sita bore Kuśa and Lava, so bore *Chhilla Devendra* and *Kanḥirava Mahipati*.

Placing his feet on the heads of all kings, filling all regions with his wealth, and thus protecting all his subjects, displaying the path of virtue, ever creating happiness in the world, *Chikka Devendra* was without doubt like *Chandra* (the moon) himself. In the east, defeating in war the *Pāṇḍya Chokka Bhūja*, he captured the great *Tripura* which was in his possession, and also *Anantapur*. In the west, overthrowing the *Keladi* kings, who were under the power of the *Tavanas*, he took *Salagapūra* and *Aralakūṭa*. In the north, defeating *Ragadevi Hūja*, he seized *Kelasaṃdra*, *Kandikere*, *Handalagere*, *Gahira*, *Tennabera*, and *Honnarali*. Overcoming *Mashika*, who was supported by the *Movagas* and *Kirdas*, he captured *Jadakanadurga*, and gave it the name of *Chikka Devarājadhara*. From *Srinisuma* he removed the original varāha, which had been thrown down by the *Tavanas*, and took it to *Srirangapatta* through devotion to *Viṣṇu*. Defeating *Tinnappa Gaṇḍa* and *Rāmappa Gaṇḍa*, he captured *Madlagiri*, *Mīlagesi*, *Dijavara* and *Channarāmaṅga*.

He, while seated on the jewel throne in the *Paschima Ranga nagara*, governing the kingdom with reverence for gods and Brahmans, the Saka year reckoned as *kuti*, *bhadi*, *angsi* and *chandra* (1801) having passed, and the year Siddhanti being current, in the month Saka (Kartika), on the 2nd day of the moon's decrease, the anniversary of his father's death, in the presence of Venkayes'a, god of gods, dwelling in *Nidāshala* on the northern branch of the *Kāveri*;—for the purpose of providing for the performance to him of all manner of ceremonies and worship, presented to four chief Vaishnavas four freeholds, namely, (*here follow their names, &c.*)

To these has this tierra s'asana been given. And the details of the grant are here written in the language of the country. (*Rest not copied*).

* *Tayasa luyikawitrah katichana* Karyda-des'am ejagwah Yedigiri-s'ikharabharayaw
luksa-deiwant luyik'wasi Amnawawayam aya des'aya pambidyaw adolekyu samudzuhi samiti
pawid-s'ikawati Mahishura-suw wasam.

168. Tamra Sāsana at Tonnur, date A. D. 1723.

13 Plates, 34 sides.—*Desanāpāri Characters.*

Reverence to *S'ri Rāmānuja*. May the Boar be ever the protection of the three worlds, which raised up the earth from the ocean, supporting on the tip of his tusk the tortoise on which rests *A'diseśha*, and on him the elephants at the points of the compass, on them mount *Meru*, and on it the earth resembling a flower, overspread by the sky. May the primeval Boar be your protection, which raised up from the ocean the earth whose forests stood up as if she were harriplated with joy at being lifted by her lover. May the tusk of the boar form of *Vishnu* protect you, on which rests the earth covered with ranges of snowy mountains resembling canopies.

On the leaf of the banyan was he (*Vishnu*) reposing, the creator, preserver and destroyer of the universe, the birthplace of all fortune, the subduer of all evil, that one supreme, whose assistants are *Brahma* and *Lakshmi*. From the lotus of his navel sprang the golden wanted (*Brahma*); from whom, of celebrated character, sprang *Atri*, to whom were obedient *Vishnu*, *Brahma* and *Siva*. From his eyes was born *Chandra*, who dwells on the head of the three-eyed (*S'iva*) garlanded with the constellations, the original of the *Kshatriya* race. From him sprang *Budha*, from him *Pururava*, from him *Ayus*, from *Ayus* *Nahusha*, from *Nahusha* *Yayāti*, from *Yayāti* *Yadu Bhīpati*, whose descendants occupied the city of *Dvārakā*.

Of that race some came to the *Konāra* country to visit *Rāmānuja* their *kula deva*, the glory of the height of *Yadugiri*. Seeing the beauty of the country and desiring to dwell there, they settled in *Mahishūra-pura*.*

From them sprang *Bejja Chāma Rājā*, a mill for grinding the wheat his enemies, who gained the new title of *Ambara Gaṇḍa*. To him were born three sons—first, *Timma Rājā Mahipati*; second, his brother *Kṛṣṇa Bhīpati*; the last, his brother *Chāma nriya*, possessed of all good qualities, the victor in battle over *Timati Venkaja* the general of *Rājma Rājā*.

He (the last) had four sons, who though unequalled by any others in the world were equal among themselves, promoters of victory as if the embodiment of the four modes of royal policy. The first of them, *Rājasharādhirāja*, thrashed the proud lord of *Kirugaballi* on the field of battle with his riding whip, and conquering *Tirumala Rājā* took *S'rīrangapaṭṭa*, and seating him self on its throne acquired the dominion of a *Sārvabhauma*. His younger brother was *Bejjada Chāma Rājā*, who with the fire of his valour consumed

* See note p. 310.

all the hostile kings, who slew immense numbers on the field of battle with wounds resembling the sacred thread. His younger brother was *Deva Rājendra*, to whom, as Jishnu to Vishnu, the younger brother was *Chama Rāja*.

To *Deva Rājendra* were born four sons, as to Das'aratha. The first of them was *Dodda Deva Rāja*, a very Rama himself, whom all his brothers daily served through devotion, pure, of good character, full of merit, grateful, performer of his vows, giver of gifts, benevolent, of great bravery, celebrated for merit and fame. The second was *Chikka Deva Rājendra*, who, in mind, speech, and life resembling Lakshmana, was devoted to his brother. The third was *Deva Rāja*, second to none in his good qualities, a kalpa vriksha to his dependents. His younger brother *Mariga Deva*, of great virtue, performer of good actions, was of great devotion to his elder brother,—who, being generous, an ocean of mercy, heroic, a sea of friendship, brave, while he ruled the world his happiness was like that under the government of Rama.

To the elder brother *Dodda Deva Rāja* the celebrated *Anvitamba* was wife, who, as Sita bore Kus'a and Lava to Rama, so to this king bore *Uikka Devendra* and *Kanhirasa Mithipati*. Of them the elder, *Chikka Devendra*, of good qualities, brave, skilled in all knowledge, generous, was as celebrated as Upendra. By him was the Chandra vams'a greatly exalted, more than by Yayāti, Vikrama, or any of the kings of old. To him was wedded the Lakshmi of victory, a sea of all good qualities, the self chosen lord of fame.

In the world were none greater than *Chikka Deva*; if there were, none were more worthy; if there were, none could stand before him in battle; if there were such, none were more ready to forgive a fault. At mere sight of this punisher of the evil and protector of the good, his enemies became motionless with fear; on account of whom Vishnu through love for the earth became the sword in his hand, with which cutting down the forces of his enemies he drew out their entrails, and smiting down proud kings, protecting others, conquering the lord of Medhura, imitated the sports of Krishna. Entering the field of battle and knocking off the crowns of the hostile kings, his sword danced about, while the Lakshmi of the victory of his arms sang. As if he were wedding the Lakshmi of victory, the jewels fallen from the crowns of kings were gems for her, the varied shreds of their gay dresses were as decorations for her.

his sword dropping blood was as a female bestowing the Kashmir arati, a support to the vine of victory, the destroyer of proud hostile kings, a joy to his dependents. In a dream was this sword given to him by Vishnu, by which he slew thousands of kings. Terrible as Māya, or S'ambara, or Indrajit, or Mārisha, he went forth

and conquered many districts about (?) *Dilli* and *Bhāganagara* and obtained the name of unequalled hero.

S'ambhu lost his valour, *Kutupa Shūh* lost all hope, *Iktori Basava* trembled, *Bhoji* absconded alone, *Dādōji* when *Chikka Deva* nripati came forth to war. The . . . in one direction, the *Turukas* on one side, the *Murasas* in the middle, the group of *Arayas* in another place, the *Tigalas* all round, the *Ka'akas* in one part, the *Maleges* in one quarter,—thus did he make offerings of these to all the points of the compass, and acquire a lofty fame; and speedily destroying all the groups of kings, and taking tribute from *Kutupa Shūh*, obtained great glory in the world. As the animals in the forest flee at sight of the lion, as the dove flees at sight of the hawk, as the hare flees at sight of the tiger, as the snake flees at sight of the kite, thus did all the kings flee at sight of *Chikka Deva* as if a new created *Narasimha*.

Male of males, champion over the sons of boasters, champion over those who oppose with arms, punisher of kings who break their word, champion over the bravest in war, possessed of these and many other titles, was *Chikka Deva Rāja*.

Bala chakravarti gave to *Vishnu* but one world, which had belonged to many; *Narayana* gave to the Brahmans but a few sayings of those from his lips; the sun gives but a few rays to the earth for which he takes a return: but *Chikka Deva Rāja* gives without stint and takes nothing back. The moon gives away one less than 16 digits one by one till nothing is left him, but *Chikka Deva Rāja* gives away the 16 shades (or standards of gold) and yet is as rich as before. For the worthy among his dependents he provided permanent abodes in *Sriranga*, the *Yadu* hills, *Anjanagiri*, *Kanchi*, *Vilshavana*, *Setu*, *S'ankhamukha*, *Darbhasa'yana*, *Kumbhakona*, *Kās's*, *Dvāravati pura*, *Jagan-niktha*, and *Prayāga*. The story of *Prithu* in face of him became vain, *Nala* lost his name, *Raghu's* fame was diminished, what mention then of *Kārtavīrya*? When *Chikka Deva Rāja* ruled the world where was the glory of *Dilipa*?

Among the worthiest of women, beloved as *Lakshmi* by *Vishnu*, so to him was his wife *S'rī Devanāmba*. In devotion to her husband *S'rī Deva-māmba* was the first of all women, her good qualities eclipsed those of *Sudakshina*, like the embodiment of the energy of *Vishnu*, or none else than the incarnation of his mercy, born to protect the world. To describe her virtues even the many tongues of *A'dishesha* would fail, how then can one tongue suffice? While along with her, this famous king *Chikka Deva* nripati was ruling the world for a long time, having conquered all the neighbouring kings, pro-

fecting Brahmans, gods, friends, the learned and his dependents—he was to the world like the lord of Lakshmi.

To that king Chikka Deva by his wife Devamāmba was born, as if an emanation from Vishnu, a son *Rāja Kanthiravendra*. He was in virtue Ramachandra himself, in uprooting the groups of hostile kings like an elephant, in keeping to rules like a perfect poet, in good qualities Vishnu himself. From Kausalya was born Rama with the face of the moon, from Devaki was born Krishna with a face like a jewelled mirror, but as if Narasimha reflecting that he was born from a pillar with a face of terror had again been born from this Devamāmba, so was *Rāja Kanthirava*. Lakshmi dwelt in his side glance, Sarasvati in his face, faith in the lotus feet of Vishnu in his mind, the earth in his arms, the Lakshmi of liberality in his hands, the radiance of the gems in the crowns of kings in his feet, the learned in his house, his fame in the three worlds.

Having divided the whole of his kingdom into four parts, the first he gave to Brahmans, the second to the gods, the third as gifts of merit, the fourth retaining for himself, he ruled the world. In his reign good food was distributed in every village, so also in every village were there temples in which daily there were processions, in every road were groves and waterbeds. Having great joy in all learning, like Yama in devoting to the flames all hostile kings, filled with all good qualities. A moon to the ocean of the royal race, brave, having the title Dharani Varāha, the unmoved in the field of battle, in the assemblies of women a Manmatha, the son of Chikka Deva Rāja.

The wife of Kanthirava Rāja was *Cheluvjāmbā*, celebrated in the world as in devotion to her husband like Sita to Rama. In qualities, name, patience, character, merit, beauty, faith in Vishnu, she eclipsed all the world.

To her by Kanthirava Rāja, as from Devaki was born Krishna to protect the world, so was born *Krishna Rāja*. At the time of his birth, Chikka Devendra obtained a higher name as a conqueror, in his hands were the signs of the chakra, s'ankha and kamala—showing him to be Krishna himself; his fame increased from day to day as the moon fills up her digits; while an infant all kings prostrated themselves at his feet as the great mountains place the rays of the sun on their heads as soon as he rises; as Krishna when an infant taking two or three steps carried the world in his hand, so as soon as he began to walk about the house all kings hastened to bring their tribute and fall at his feet.

Sovereign of the throne of the western Rangarāja-nagara, his mind placed at the lotus feet of Nārāyaṇa, his feet revered by the crowns of hostile

kings, making the protection of gods and Brahmans his chief duty, displaying all the qualities of Chikka Deva Bhūpāja, namely nobility, respect, wisdom, gentle speech, power, kindness, valour, skill, generosity,—through faith in whom, and keeping his sign in his hand, by the favour of Krishna, this grandson was born to Chikka Deva; thence was Krishna rightly his name, and had he Rukmini and Balabhadra he would have been Krishna himself.

By daily processions having obtained the favour of the god of Pashchīma Ranga, and by protecting the families of all his friends, and by terrifying all hostile kings, this *Krishna Rāja* became as it were the Vibhishāṇa of the world.

Daily rising at dawn, praising the lotus feet of Vishnu, repeating without omission his thousand names, daily performing the agni hotra, daily bestowing a cow and money on Brahmans, he then listened to the itihāsa and kathas. Thus filled from the streams of water poured out with his daily offerings, the Kaveri ran with gold and carried his fame to every land.

For the lord of the Yādava mountain, the protector of his race (*kula rāyaka*) he caused to be made a crown, set with the nine gems—and for Sampat Kumāra, his processional image, he caused to be made a jewelled cart.

A'dishesha is the lord of Pātāla, but his subjects the Bhogīs have nothing to eat but wind; Indra is the lord of svarga, but the gods there have to watch for an offering by some one before they can obtain nourishment: but while *Krishna Rāja* rules the world, all his subjects receive good food, handsome raiment, perfumed scents, gold and jewels, and chāmara. To obtain even in suraloka the kalpa vriksha, the chintamani and the cow of plenty is very difficult; but here to all who require them are given jewels, cows and trees. Is there then in all the world so great a lord as *Krishna Rāja*?

His gifts putting to shame the kalpa vriksha, his wealth putting to shame Indra, his fame putting to shame the divine Ganges, his wisdom putting to shame Brihaspati, his valour putting to shame the flame of Śiva's central eye, thus of true greatness is *Krishna Rāja*.

* *Srinirūpa gati*, of the Śrī Vaiṣṇava mata was his guru.

His paṭṭa mahishi was *Devājamūna*, besides whom he had eight wives, in whose several names he caused to be made eight *sarasu* (tanks) in the eight tīrtha of the Yādu mountain. And he not only established agrahāras in his own name, but one in the name of his mother *Ukshājamūmba*, and repairing the temple of Vishnu established an agrahāra in the name of his grandmother *Deviramūna*.

* From this point an abstract only is given, as the verses continue in the same strain.

* After inquiring after all the best and most fertile spots in his own kingdom of *Karnāṭaka*, he discovered that the most suitable residence for Vaishnavas was the region half a yojana south of Yadugiri, north of the Kāvēri, north-west of Nīlādri, east of the hill at the (?) Lakshmantīrtha (*Rāmānujāṅghri s'ri tīrtha taṭāhādri*)—the residence of Lakshmi Nārāyaṇa, beautiful, of genial climate, having the name *Hoysala Des'a*.

In it is the city of *Yādava puri*, protected by *Vishṇu Varddhana*, purified by the pollen the dust from the lotuses the feet of *S'ri Rāmānuja*, its god Lakshmi Nārāyaṇa the benefactor of the faithful, to the east of whose temple is the temple of *Sri Yādava Nārāyaṇa Vasanta Gopāla Deva*.

Considering that between these two temples he should establish *agrahāras*, he made two *agrahāras*, each consisting of four streets, each filled with rows of houses. And in order that the ceremonies and processions of both gods might be duly performed, he invited Brahmins from many countries to come and take up their residence there; namely, such as were patient, of good character, versed in the *veda* and *vedānta*, professors of the *Rik*, *Yajur* and *Sāma* *vedas*, professors of the *s'āstras*, acquainted with the *s'rauta* and *smārta* ceremonies, performers of the *agni hotra*, free from anger and other evil passions, of good descent, family men, acquainted with the essence of both *vedānta*, acquainted with the *Drāviḍa prabandha*, *Sri Vaishnavas*, *Mādhva Brahmins* and *Advaita Brahmins*.

For the residence of whom, and support of their families, he formed *vrittis* attached to each house, to endure as long as sun and moon, and marked out the boundaries.

Which, in order to have written down in a *tāmra s'āsana*, signed by his own hand and sealed with the *varāha mudra*, he sent for *Rāmāyaṇa Tirumalārya*, a *Vaishnava* of the *Kaundinya gotra* and a poet, and directed him to compose a *s'āsana grantha*. In accordance with which order, the following *s'āsana*, approved of by both donor and donees, was written by him.

The *Sālivāhana S'aka* year reckoned as *veda*, *arnava*, *ritu*, *kṣhiti* (1644) having passed, the year *Shubhakṛit* being current, in the month *Margashira*, full moon, Tuesday, *Brahma yoga*, *A'rḍra nakshatra*, *Bālava karaṇa*—on this auspicious day, the chief of the *Vaishnava* kings, the moon being eclipsed in the constellation under which *Rāmānuja* was born, in order to increase the Brahmins in *Yādava nagari* which had been the residence of that yati, already the resort of many Brahmins versed in the *veda* and *vedānta* :—

* Here the translation is resumed.

Among the Yādava kings who came from Dvārāvātī nagara the embodiment of the fruit of merit, the kalpa vriksha to his dependents, a thunderbolt weapon in cutting off the wings of the mountains his enemies, punisher of those who claim to have a title,* a gaṇḍa bheruṇḍa to the elephants the hostile kings, an elephant to the plantain garden his opponents, a sun in dispersing the clouds of his enemies' forces, placing his commands on the heads of tributary kings, a gale to the clouds the *Mahārāṣṭra* kings, a wild fire to the withered forest the *Turushkas*, skilled in punishing the mighty *Pāṇḍya*, a lion to the herds of elephants *Chola* and *Kerala*, a pleasure giving rain-cloud to the chakora birds his dependents, Śrīmad Rājādhirāja Śrī Bhūpāla Parames'vara Praudha Pratāpa Vīra Narapati, of the A'treya gotra, an ocean of good qualities, of the As'valāyana sūtra, chief of the Kshatriyas, of the Rik śhākha, grandson of Chikka Deva Rāja, son of Kan'hirava kahitindra, the unequalled *Krishna Rāja*, a kalpa vriksha in continual gifts: assigned to Brahmans (described as before), making vrittis, with houses and groves, certain villages:—

In the *Hoysala Deśa*, the *Kuruvanka nāl* is the most charming: in which, of the agrahāras he made, the first was *Yādavapuri*, known to all people as *Tonḍanāru*, in which is the great Chelvadevāmbudhi (lake); [the second] *Atikuppe*, both large and populous villages—with their hamlets *Hosnenhalli*, *Marahalli*, *Sānagonjanahalli*, *Heruhalli*, *Haribalale*, *Ichana-halli*, *Nāsuboyanahalli*, *Hemanvalli*, *Hanumanahalle*, *Chikkavanahalli*, *Chikka Hosahalli*, *Teginahalli*, *Kanchinakere*, *Murukanahalli* and its koppalu, *Halakimanchanahalli*, *Ganganahalli*, altogether 17 subordinate villages, or with their two chief villages 19 villages, fertile, populous, having bridges and tanks, yielding double crops, all bearing sugar cane, of good soil, filled with groves and hamlets. These, forming into 112 vrittis for Brahmans, he distributed them to each one so that each had an equal share of best, middling and inferior soil. Also, having 112 houses securely built by masons, he filled them with furniture and grain, &c., for one year; provided one milch cow in milk with its calf for each house; and for the decoration of the children of the vritti-holders, gave to each, silk cloths, shawls, sets of earrings, finger rings, &c., to the number of 20 of each, and bestowed them on the residents of the agrahāra of *Yādavapuri*. In the fort of *S'rivangapattana*, whose walls are purified by the washing of the waves of the holy Kāvéri, the residence of Paschima Ranga, the Gautama kshetra, in the presence of Ramāramana (Vishnu) reposing with Śrī Devi and Bhū Devi on his couch the serpent A'disesha, making a vow that he

* *Birudentendara gaṇḍak*.

presented this pious gift to Brahmans in order to gain the favour of the lotus feet of Lakshmi Nārāyaṇa, calling the Brahmans separately, he presented them with the vrittis, with pouring of water and presentation of a coin, repeating they are no longer mine (*nā mama nā mama*).

The names and particulars of those Brahmans for three generations are here written (here follow the names, &c., with a repetition of the grant. Then usual dharmas'lokas).

By the poet *Tirumal-śrīya*, daily reader of the Ramāyaṇa and Bhārata, a composer of poetry in Karpāṣa, Samskrita and A'ndhra, skilled in singing (*gāndhārva*), was this śāsana composed so as to gratify all people.

Śrī Krishna Rājāh.

169. Tamra Śāsana at Melkote, date A. D. 1724.

5 Plates, 3 sides.—*Desaudgiri Characters.*

(The whole of the first part down to the date corresponds with No. 168. Thence the continuation is as follows):—

May it be well. In the 2nd aparādha of Brahma who was born from the lotus navel of Vishnu, in the first part of his day, in the varāha kalpa, the 7th manvantara, the 28th yuga, the beginning of the Kali yuga, the Sālivāhana s'aka, the year reckoned as *bhāta*, *arava*, *anga*, and *kshādi* (1645) having passed, and the year Krodhi being current, in the month Pushya, the 12th day of the moon's decrease, Wednesday, under the constellation Anurādha, the vriddhi yoga, the bālava karaṇa, the uttarāyana, the sun being in Makara,—on this auspicious day, in the morning, the chief of the Śrī Vaiṣṇava kings, the obtainer of merit among the Yādava kings who came from Dvārāvati-nagara, a kalpa vriksha to his dependents, a thunderbolt weapon to the wings of the mountains the hostile kings, champion over those who claim to have a title,* a gaṇḍa bherunḍa to the elephants the hostile kings, an elephant to the plantain, garden his enemies, a sun in dispersing the dark clouds his enemies' forces, placing his commands on the heads of tributary kings, a gale to the clouds the *Mahāirāṣṭra* kings, a wild fire to the withered forest the *Turushkas*, skilled in overthrowing the powerful *Pāṇḍya*, a lion to the elephants the *Chola* and *Kerala* kings, a whirlwind to the clouds the *Kolala* kings, Śrīmad Rājādhirāja Śrī Bhūpāla Parames'vara Prauḷha Pratāpa Vīra Narapati, born in the

* See note p. 317.

A'treya gotra, an ocean of good qualities, of the As'valkyara sūtra, chief among the Kahattriyas, of the Rik s'ākhya, grandson of Chikka Deva Rāja, son of Kanthirava Kshitiudra, the unequalled *Krishna Rāja*, a divine kalpa vriksha in daily bestowing gifts:—

For the purpose of having all the ceremonies of the three seasons performed for the lord of Hastagiri, in order to provide the necessary funds, articles and persons therefor; and in order to provide for the ceremonies of the daily offering to Varada Rājasvāmi, and a manāpa, a grove and a pond for the procession in Vaisākhya in the name of his mother Cheluvājamma and his father's mother Devīramma;—inquiring after twelve villages which were populous and provided with a tank, within his own territories, near to Kānchi, and having found such according to his wishes on the banks of the river in the *Kārimangala-nād* belonging to *Virabhadra Durga*, namely, in the *Pannir-kala* hobbi, the villages of *Pāpapaṭṭi*, with its tank, *Yatṭiganahalli*, *A'chāradahalli*, *Kamalanāyakanahalli*, *Gollappanāyakanahalli*, *Mādehalli*, *Balāru*, *Parathalli*, *Belachinahalli*, *Sajjālahalli*, *Vepalahalli*, *Nallappanāyakanahalli*; in order that these 12 fertile villages might be devoted to him who eternally resides in Kānchi to remove the troubles of the faithful, *Appratima Krishna Rājendra Chandra*; in the fort of *S'rīrangapaṭṭa*, whose walls are purified by the waves of the holy *Kāpuri*, the residence of Pas'chima Ranga, the Gautama kshetra; in the presence of Ramanāramana who reposes with S'rī Devi and Bhū Devi in happiness on the serpent S'esha; sending for *Rānā-nāja Yatis'vara*, the son-in-law of Saunhya, and saying "You, your disciples, and their descendants, daily perform without break all the ceremonies which we have stated for Varada, taking for the purpose the profit arising from these villages," presented these villages, with pouring of water and presentation of a coin, repeating they are no longer mine (*nā mama, nā mama*).

The boundaries and description of the villages presented by Krishna Rāja for the ceremonies at Kānchi, are here written in the Karnāṭaka language.

(After repetition of much of the above, continues thus):—also within the four boundary stones of these villages marked with the s'ankha and chakra, the rice land and dry fields, the gardens and store houses, the dams and embankments, the dry cultivation and the wet cultivation, the poor rent-free land and the waste, half the quit rent due to the Virabhadra Durga revenue authorities from the dancing girls of the north temple, the tax on blacksmith's houses, the tax for . . . of the hill, the tax of the *palliga* caste, the tax for child birth, the tax on naming a child, the fees due to Gopālasvāmi; and of the customs, the money remaining after deducting the duty on laden bullocks;

He once on a time went into the forest near *Sas'apura* in order to visit *Vāsanti*, the goddess worshipped by all the kings of his family. Seeing there the great muni, doing reverence to him, he sat down a moment. Then, while unarmed he was engaged in the worship of the goddess and reverence of the muni, a cry of wild beasts arose, and a fearful tiger bounded forth, its claws powerful enough to tear up mountains, its long tongue swinging about with desire to swallow some one, the fiery sparks from its eyes burning up its eye-lashes.

That muni, exclaiming in the language of his country *Hoy Sala!* (strike, Sala!) gave him a *salāki*, with which he slew it. From that the name of *Hoyśala* came to all the kings of his line; and the tiger going to *svarga*, was adopted as the sign on the flag of all that line, who being ever ready for war, able in stringing and discharging their bows, at very thought of them all their enemies trembled.

(The genealogy is continued as in other inscriptions down to *Soma*, and continues:)

In the *Chīrāditya-kula*, descendant of the *Soma* *vams'a*, was born *Vijayavasa*, possessed of all good qualities, a great warrior. To him the celebrated *Ju'andehi* was wife. From whom was born a daughter *Somala*, in beauty superior to *Rati*, in removing the troubles of her dependents equal to *Lakshmi*. She became the crowned queen of *Soma Mahipati*; being filled with devotion, by her gifts putting to shame the *kalpa* *vrksha*, her fame ascended up to heaven along with that of *Soma Mahipati*.

That king thus fortunate, whose glorious career was known in all countries, *Sri Somes'vara Bhūmipāl'a*, residing in the prosperous royal city *Vikrama-pura*, which he had established for his own pleasure in the *Chola Mandala* conquered by the power of his own arm; in the year *Paridhavi*, the month *Phālguna*, new moon day, during an eclipse of the sun; in consequence of a discourse on the gifts proper to be made on that day, giving to the village of *Machanampalli* together with *Mattika'ra*, situated in the *Kallukasi-nāḍi* another name *Somalāpura* in honour of his patṛa mahishi *Somala Devi*, and forming there 70 *viṭṭis* at a rental of 140 *nishkas* (pagodas), presented them for the performance of the ceremonies of the god he had set up in that town, to Brahmins of various gotras, with pouring of water.

This matter, in order to be clearly understood, is here written in detail in the *Karnāṭa* language.

(After repetition of all the titles and epithets) *Hoyśala Bhūjabala Vīra Somes'vara Devavasa*, in the *S'aka* year 1175, the year *Paridhavi*, the month

Phalguna, new moon day, during an eclipse of the sun (made the grant as given in the original at foot, * many of the terms being unknown).

May this gift of *Somes'vara kshatrapati* endure for many *yugas* and *kalyas*, as long as the sun rides in his chariot, as long as the sea rolls with waves, as long as male and female rivers and lakes and ponds flow, as long as the earth stands firm, as long as the sky with its constellations lasts, as long as Setu and Meru continue.

Whoso usurps a gift made by himself or by another shall be born a worm in ordure for sixty thousand years. Merit is a common bridge for kings, this deserves your support from age to age: thus does Rámachandra beseech the kings who come after him.

S'rí Vira Somes'varasya.

172. S'ila S'asana at Somnathpur, date A. D. 1270.

His's Karmika Characters,

May the supreme male be your protection, who in the form of the Boar raised up the earth from its humbled condition, buffeted by the waves of the sea, and tossed it up as in sport on the tip of his strong right tusk. May the Boar form of Hari be your protection, which smiled at Lakshmi wandering among the lotuses springing from the lakes on the bosom of the earth supported on his right tusk.

From the lotus navel of Vishnu sprang Brahma, the creator of the world. From him sprang Atri, fearful in perance. From his eyes sprang the moon-

* *Kollabha'si nija Madani tanu kilevalli sahita modulu g 18 p 1 1/2 a nija Mattika:(a tanu kilevalli sahita modulu g 8 p 5 1/2 ante dora er ahlham modulu g 25 p 8 val(a exchange) p 6 1/2 sidd g 1 p 2 1/2 pu pu 2 va asa marga la baka g 2 p 8 1/2 kunda g 1 p 3 1/2 nikantha g 1 p 2 1/2 s'vi kara g p 1/2 27 sarka (eastern) g 5 p 1 panadga p 3 1/2 ajika (area nat) lakha 1 keta g 5 paza untham asa g 4 p 5 kaulikera g 4 abala g 22 p 8 1/2 gela ssa g 6 p 2 1/2 dneya asa g 13 p 8 tofapa g 4 nollakku aull-tta g 8 p 2 lefu dera Madanighe g 6 p 5 1/2 Mattika:(ada thige g 8 p 2 1/2 kalya nikantha p 4 1/2 kula g 1 1/2 kadya asa g 21 p 1/2 kunda maha p 6 1/2 vijaya dora vasa p 3 1/2 kofati va a p 2 kama kama g 8 p 1 1/2 Matta katta ko 8 1/2 kama g 1 p 1/2 elin sa 7 ko g 1 p 1/2 idla m 1 ko 13 m 2 kavya bi:(ga kama g 4 gasadu pottara g 1 p 1/2 ettita pottara p 3 1/2 ante gadaga Madani gajila Mattika:(tanu tanu pottara Sivala Divyapige s'vayathavaga d'vayana Sivalapuramunda kaur i:(u Brahma:(rige vti 62 Rigeda kha:(i:(vti 1 Yajur veda kha:(i:(vti 1 Shiva veda kha:(i:(vti 1 a:(valli tana pratish:(kaya val:(id d'vayige vti 2 kavya vti 2 ante gajila vti:(idagi mafi i kula naryadaga g 140 m prati vada aramanga tita baxdagi &c. (N. B. g stands for gadaga (pigoda), p for paza (tanu), ko for kalya.)*

like glory Chandra. From him many lines of kings took their rise : among whom of glorious qualities and celebrated career was Yadu.

From him innumerable kings descended : among whom was born *S'ala*, of great glory, by the might of his arms possessed of all the earth. He once on a time, being in his own *Sas'apuri*, went forth to do reverence to *Va'santi*, his *kula devati*, and to the *siddha* who dwelt by her side, when a powerful tiger rushed out desiring to devour him. But on the *siddha* saying in the Karpātaka language '*Hoy S'ala*' he slew it, and from that time all the kings of his race obtained that name.

In that race arose *Eṣṇanga*, who by his gifts put to shame *Karṇa*. His son was *Viṣṇu*, acquainted with all the rites prescribed in the vedas. His son was *Narasimha Bhūpati* ; to whom was born *Ballāṇa Mahivallabha*, praised as the bestower of every gift on his dependents. To him *Nṛsiṃha Bhūpati* was son, the setter up of *Choḷa*, by his great power and wisdom in government protecting *Pāṇḍya*.

From him was born *Soma*, like another *soma* (or moon), the lord of all things moveable and immoveable on the earth, the subjector of all his enemies, whom all the sciences had made their resort. To that *Soma*, as Ganga to the ocean, so *Bijjala* was wife. To these two was born *Narasimha*, resembling a kalpa vriksha, slaying all his enemies with his terrible sword, his fame having filled all the points of the compass and gone to the utmost limits of the ocean, at sight of whose gifts the kalpa vriksha trembled, *Karna* lost his name, and the *kāmadhenu* was covered with shame.

Once on a time, when dwelling in the city of *Darasamudra*, the lion of kings *Narasimha* was seated in the council, there began a discourse on gifts of merit ; when the head among the many learned men present, the friend of the tributary kings, the chief adviser of *Narasimha Bhūpati*, the minister *Soma*, rose up from his seat. To *Mallī Deva*, an officer in the army, the subduer of the flames of the enemy's power, (? he desired to give) his daughter in the first bloom of her youth ; and also (another) to *Chikha Ketaya*, able in war, whose might none could withstand : these *Narasimha Bhūpati* cherished like sons. On that minister *Soma*, the son of his elder sister, coming and doing obeisance, that moon of the Yadu race (the king), discerning all that was in his mind, gave him his desire. And moreover, to provide for the worship of the gods he had set up in the *agrahāra* he had established, presented to him 3000 which that *Soma Danḍes'a* taking, made therewith all the necessary arrangements ; the particulars of which are here published in the Karpātaka language.

May it be well. While the protector of all lands, favourite of earth and fortune, great king of kings, supreme lord, lord of *Dvārāvati-pura*, sun to the lotus of the *Yādava kula*, head ornament of the wise, king over the *Male Rājas*, champion among the *Malapas*, gan'ā bherun'ā, unshaken warrior, sole hero, terrible in the field of battle, Malla of the *S'amivāra Siddigiri durga*, in bravery a Rama, a lion to the elephants his enemies, a rare embodied Mamnatha, the setter up of *Chōla kōya*, the protector of the *Pāṇḍya* kingdom, the exterminator of the *Magara* kingdom, the setter up of columns of victory from *Setu* to *Vindhyā*, unequalled for valour, Sri Vishnu Varddhana Pratāpa Chakravarti Hoysala Bhujabala *Srī Vīra Nārasimha Devarasa* was in his residence at *Darasawudra*, ruling the kingdom of the world in the enjoyment of peace and wisdom :—

His dear son *Soma Dhannāyaka* (made provision) for the offerings and decorations, the daily processions, the processions on holy days, for repairs of the temple and the food of the rishis who resort thither, of Kes'ava Deva and the other gods he had set up in the *Vaishnava* quarter of the great *agrahāra* he had established in his own name. And the dues of the places which that *Narasimha Deva Arasa* in the *Saka* year 1192, the year *S'ukla*, the month *A'shāṣa*, the 12th day of the moon's increase, Wednesday, had given with pouring of water ; — and the dues of the places which the great minister, *gōyi gopāla*, *gan'ā pendāra maṇḍalika*, a champion over the (?) *Jāba* great *maṇḍalika*, a Devendra of *Danḍanātha*, in the use of the sword *Svayambhu* a *Trisētra* of the sword, a *Rekhā Revanta* in riding the most unmanageable horses, subduer of the enemies' forces, (?) born to be an adopted son ;* delighting in gifts of food, distinguished for gifts of gold, the senior *Danḍanātha*, a sun upon the eastern mountain, a blossom on the boon-giving creeper of the gods, *Someya Dannāyaka* had given within those limits with pouring of water :—the son-in-law of that *Dannāyaka*, *Mallī Deva Dannāyaka* and *Chikka Ketaya Danḥāyaka*, distributed for the offerings of those gods, for extra expenses, and for the living of the temple Brahmins, in the following manner :—

May it be well. In the year *Dhātu*, the month *As'vīyuja*, the 3rd day of the moon's increase, Sunday, for the gods in the great *agrahāra* revered by all, a treasury of learning, *Somanāthapura*, (namely), the gods *Prasanna Kes'ava*, *Gan'ā Pendāra Gopāla*, *Varāda Janārdhana*, and within the precincts (*prāhāra*) the six *Brahma &c.*, twelve *Kes'ava &c.*, twelve *Hamsa Nārāyaṇa &c.*, ten *Matsya &c.*, twelve *Sankarshana &c.*, twelve *Krishna avatāra* ; and on the bank of the *Kāvéri*, the gods *Lakshmi Narasimha*, *Yoga Nārāyaṇa* ; and

* *Sukhārasāraṇya*.

the god Śaṅkapaṇi of Malavalli: the rent of the places belonging to the endowments of all these gods are confirmed to that Somanāthapurn, (namely) a land rent of 210 gadyāṅgas. And of the 21 vrittis which the Dānadhya gave, together with the dues of the *baṇḍāra* of that town, deducting the half vritti of the garden, with the rice field and dry land to the east of the . . . sluice, which is under and belongs to the Bannasamudra Bāgilūr channel—the remaining 20½ vrittis are for all the teachers of science (*śarva śāstra upādhyāyāṅga*). Or, including the half vritti which all those men of science (*śāstradāvatā*) obtained in exchange from Maṇḍigeya Kāvanna, altogether 21 vrittis—of which, 7 being for the Śaiva quarter, the remaining 14 vrittis (*rest not copied*).

173. Śīla Śasana at Heggere, date (?) A. D. 1094.

Hoysa Kāvāṇa Characters.

Elephant.	Deva- palaka.	Aśvinaka.	Deva- palaka.	Cow.
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May the doctrine of *Trailokyā Nātha*, the supreme profound *syād veda* prevail; the Jain doctrine which is a token of unfailing success. May it be well. The doctrine of Śrī *Vardhamāna* . . . the *Konḍakundinava*.

Of which a servant,—may it be well—the protector of all lands, favourite of earth and fortune, great king of kings, supreme lord, first of monarchs, glory of the *Satyāśraya kula*, ornament of the *Chāluḍīyas*, Śrīmad Bhūvallabha Rāja *Perumadī Deva*, while in his residence at *Kalyāṇa*, punishing the evil and protecting the good in the seven and a half lakh country, was ruling in the enjoyment of peace and wisdom:—

The dweller at his lotus feet:—the fire of whose anger raging *dhagil*, *dhagil*, *dhagil*, in the city of his enemies; blazing *garil*, *garil*, *garil* on the heads of his enemies; burning *chimil*, *chimil*, *chimil* in their bowels; who could war against the Rāja of the *Male Rājas*? His son, causing the kadabānala fire of the ocean to tremble, eclipsing the fire of Śiva's frontal eye, deriding even Śiva who burnt Kāma and swallowed the poison, a consuming fire of valour, was *Viṣṇu Bhūpālaka*.

May it be well. While the *Hoysala* kingdom of—entitled to the five great drums, Mahā Maṇḍalesvara, lord of the city of *Dadrārati*, sun to the lotus of the *Yādava kula*, ornament of great kings, champion among the *Malepas*—

the hero who took *Talakūṭa*, Bhujabala *Viṣṇu Varādhana*, was increasing in prosperity to endure as long as sun, moon, stars and sky :—

His son, whose greatness was as follows :—like a god enjoying the pleasure of the gods, the complete lord of Lalabmi, of glory exceeding that of the elephant kings (*deipa rāja*), a lion to the elephants the hostile kings,—was *S'ri Narasimha Bhūpa*, the . . . of victory.

The servant of his feet :—a bee with its mind fixed on the perfume of the golden lotus the feet of Jina—which are ruddy with the light of the jewels set in the crowns of the residents of *svarga*, an ocean of . . . , whose eyebrows are black with the smoke of the offerings made in his worship—a sun to the lotus the worthy and his friends, as the foam on the waves of the Ganges rises up at the sight of the moon so his fame ascending into all the regions of space, terrible in war, of unequalled bravery, (&c., &c.) lord of the city of *Halyara*, a moveable kalpa *vriksha* born from the ocean of the womb of *Sāntala Devi*, the son of *Sāmantha Bhaṭṭa*, (after a great number of praises of his valour, continues) the remover of the *kankama* from the foreheads of the *Malaya* women, the remover of the *kastūri* of the *Cholika* women, a belt to the *Lāṭa* women, a garland between the shining breasts of the *Aṇḍhara* women, a jewelled armlet to the *Gūṛjara* women, a bee kissing the lotuses the faces of the haughty *Gauṛa* women of true virtue worthy of all praise, a jewelled mirror to the moonlike faces of the *Karṇāṭka* women ; a terror to his fellow kings, smiter on the head of those who claim to be champions (*ganḍanaka tala prahāri*), slayer of those who oppose him, knocker down of those who call themselves great, shaker of the world, champion over the wrathful, a blunderbuss to the *sharabha* the hostile kings, the pounder of the tributaries, a *chintāmani* to the learned, the subduer of the pride of the rutting elephant *Ayyana* (?), lord over all the world, long live *S'ri Bhaṭṭa Deva Sāmantha*.

(Much more in the same strain, calling him *Kali Bṛīṭi Deva*).

To describe his descent :—The chief queen (*agra mahishī*) of *Sthira Gambhīra Nofamā* was *S'ri Devi*. From his destroying at one blow the confederation of his enemies so that they should not unite together, he obtained the title of *Vīra-tala-prahāri*. Having displayed in the army of the *Chālukya* king *A'hava Malla* the valour of the great, he received thence the title of *grest*.*

* *Intenī's negaḍa Bṛīṭi Devaṇayadentanda-ṭe || Sthira Gambhīra Nofamān agra mahishī S'ri Devīyana baḍa nipatkararam tūgarāḍa baḍa ba-dīrīṭṭiyala taṭa vāiri azuḡhātaman baṭarāḍi dāyāḍa prahāradolāḍi baḍand tūm ā baḡpaṇḍāḍi baḍi vīra-tala-prahāri-tesaram dhātṛi talam baḡpinaḍi || Chālukya-A'hava Malla vṛṭṭellana baḡakadāḍi dāḡḡaṭamanam baḡyol pāḡḡedan adāḡam pāḡḡi dāḡḡanaka baḡḡanemāḍi baḡḡam ||*

To his son *Ahu Malla* and *Honnave* was born *Sámanta Bhíma*; to describe whom:—When *Viśnu Bhūpati* with a large force of horses and elephants stood ready for battle and was sounding the instruments, being in his army, he slew *Sítagara Gaṇḍa* by his valour, and thence received from the king the title of *Sítagara Gaṇḍa* in the world, this *Kali Bhíma*.†

To him was born a younger brother *Sámanta Malla*, of good character, possessed of all the qualities described as belonging to the *Jina marga*, beloved by *Govi Deva*, of great bravery. As if *Yama* having swallowed all his victims, unable to digest them, had vomited them forth again, such was the condition of the enemies slain in battle by *Huñiyara Bhaṭṭa*. Slaughtering the elephants of the hostile kings, and satisfying the furies with the blood flowing from the headless corpses of those slain by him on the field of battle, thus greatly excited was the wrath of *Sámanta Bhaṭṭa*. His younger brother was *Govi Deva*, the creeper of whose fame spread into all the world (&c., &c.)

To describe the wife (*sati*) of *Sámanta Bhaṭṭa*:—The colour of her body like that of the emerald and the diamond mixed (!), the locks of her hair like the blue sapphire (!), she was as if all the jewels had been born in the form of *Sántula*. Whatever virtues are united in the *Mahāvairocana*, the *Jina-sri-dharmma*, the *Sad-Vaiṣṇavágama*, and the *Bauddhágama*, in the possession of all these she had no equal.

Narasimha Deva Mahipa governs with the aid of *Sámanta Govinda*, *Hiriyamthatta*, his own mother the celebrated *Sátavve*, *Mandaradaiya*, *Bhú-múchṭ Deva*, and *Hiriayya Muttayya Bhíma*, but who is greater than *Viśnu Sámanta*, says all the world.

To this *Bhūti Deva*, whose glory was equal to that of *Kailāsa*, this *Bhujabala Narasimha Mahipa*, gave *Hennegere*, for the support of the elephants (*gaḇa brayakk endu*).

Which, *S'riman Mahá Sámanta Govi Deva*, of the *S'ri Múla sangha*, *Deśiya gaṇa*, *Pustuka gaḇeḇa*, and *Kondakundánvaya*; of the *Bhádráyana* hill; in order that his wife *Mahádevi Náyaḇiti* might obtain eternal happiness, washing the feet of *S'ri Maṇika Nandi Siddánta Deva*, the disciple of *Guṇachandra Siddánta Deva*, gave for the eight manner of ceremonies of the *ḇasavḇi* of *Jina Páris'va Deva* of *Heggere*, and for the food of the *riahis*.

And *Sámanta Bhūti Deva*, the good son of *Sántala Devi*, that he might obtain eternal happiness; in the (?) 18th year of *Chálukya Vikrama*, the month

† *Ari mathuniri s'rodura gha'a vigha'ogra myéandura Viśnu bhūpatiḇa runakké riḇa roḇevutt ivel áṇa bhūnalli íḇa s'itagara gaṇḇanave paráḇu kundaḇḇaṇi paḇḇḇan mahipavine s'itagara gaṇḇan avā biráṇan Kali Bhíma náḇitavḇagroḇḇu*]

Jeshta, the 5th day of the moon's increase Monday, at the Sankramana; gave to the basadi *Savagere*. Whose boundaries (&c.).

And *Heggade Jakkanna*, in order that his mother-in-law *Mahadevi Nagahiti* might obtain eternal happiness (another gift).

174. Sila S'asana at Sindigere, date A. D. 1133.

May the doctrine of *Tatstokya natha*, the supreme profound *syād vāda*, a token of unflinching success, the Jain doctrine prevail.

May it be well. While the victorious kingdom of the protector of all lands, favourite of earth and fortune, great king of kings supreme lord, first of monarchs, glory of the *Satyās'roya kula*, ornament of the *Chalukyas*,* *S'rimat Tribhuvana Mallā Deva*, was increasing in prosperity, to endure as long as sun, moon and stars:—

The dweller at his lotus feet:—May it be well. Entitled to the five great drams, *Mahā Maṇḍales'vara*, lord of *Dvārāvati-pāva*, sun in the sky of the *Todava kula*, head ornament of kings, champion among the *Malavas*, adorned with these and many other titles, *S'rimat Tribhuvana Mallā Vinayāditya Poisala* was governing all the territory included between *Konkana*, *Bhagoda-vayal-nāḍ*, *Talakāḍḍi* and *Sāvi-māla*, punishing the evil and protecting the good. In the breasts and the brains of the *Malavar* did the fear of him spread, when he lifted his hands to smite the heads of the *Malavar*.

The beloved of the mind and eyes of that *Maṇḍales'vara*, to strangers and to the citizens like herself the embodiment of eternal merit, thus praised in the world, that *Keleyavarisi* was the protection of the people, the kingdom and the king.

While these two, in the enjoyment of peace and wisdom, were in their residence at (?) *Sosulya*, ruling the kingdom, *Keleyala Devi*, cherishing *Mariyāns Dandandiyaka* as her younger brother, *Vinayāditya Poisala Deva* being also present, gave in marriage to *Mariyāns Dandandiyaka*, *Adakāve Dandandiyakitti*, conferring on him also the lordship of *S'indigere* in *A'sandi nāḍ*, in the Saka year 961, the year Sarvajit, the month Phālguna, the 3rd day of the moon's increase, Monday.

* See note p. 14.

Thus having made the gift of a virgin and the gift of land, with pouring of water, while maintaining them with merit; to the world-renowned Poisāla king and the lotus-like Keleyabharis'i, was born and grew celebrated in the world Vira Ganga *Ereyanga nripa*. Of unequalled merit, a third Mārutti, a fourth Ugra-vahni, a fifth Samudra, a sixth Pūgase, a seventh Ulrades'a, an eighth Kulādri, a ninth Hasti of unparalleled liberality, a tenth Nidhi-prabandha, who can utter the praises of *Ereyanga Deva*?

(To him and) to *Achala Devi*, praised as the A'di Bhoga, were born the heroes *Ballāja kshoni-vallabha*, *Vishnu dharitri-vallabha*, and the chief of warriors *Udayāditya*.

While *Ballāja nripāla* by the speed with which he defeated the combination of proud enemies having obtained the title of (?) Bāgibahu Deva, was in the enjoyment of peace and wisdom in the royal city *Belapura*, governing the kingdom: to *Mariyāne Dandānāyaka* and *Chānavve Dandānāyakiti*, who resembled a second Lakshmi, were born *Padmala Devi*, *Chāvali Devi* and *Boppa Devi*. These three becoming highly accomplished in sciences, in singing and dancing; and of a fame which made them worthy of three kings; *Ballāja Deva* married the three virgins on the same day in the same marriage hall; and in the S'aka year 1025, the year Svabhānu, the month Kartika, the 10th day of the moon's increase, Thursday, as a marriage gift, having again conferred on *Mariyāne Dandānāyaka* of the second generation, S'indigere, together with the lordship thereof, with pouring of water, was maintaining the same:—

As Vishnu, with eyes like the blue waterlily, a face like the lotus, and a gently smiling countenance, displaying the power of his arms in the bright moonlight of his fame which filled the three worlds, delighting in the overthrow of those who have forsaken the paths of justice, S'ri Vishnu Bhoga was shining like a sun in the world. When anger makes him frown all kings are destroyed; in the sport of his victorious expeditions what countries he overran! what lands resounded with his praise! what kings he overcame! even as far as the shores of the ocean; thus gaining possession of all the world—*Vishnu kshitis'a*.

May it be well. Entitled to the five great drums, Mahā Mandales'vara, lord of *Dudrāvati-pura*, born in the *Yādava kula*, a head jewel among the jewels the *Chālikya* maṇḍalika,* through worship of the feet of Achyuta (Vishnu) having obtained the glory of Vishnu, by nature of a valour which went be-

* *Yādava-kulodaya Chālikya-maṇḍi-saṇḍalika-chāḍḍanayā*.

yond the regents of the points of the compass; causing the wives of hostile kings to miscarry at the sound of his victorious conch; having obtained a boon from Vāsantikī Devi; the daily bestower of gifts; by the performance of unequalled *hiranya garbha* and *tulsi purusha* * and a thousand sacrifices having satisfied the manes of his ancestors, the gods, gurus and Brahmans; on account of his valour being without any opponent and thus having acquired the title of Adhirāja Vishnu; sprung from the sea of the Yādava kula, the line of Vijaya Nārāyaṇa; like Brahma in re-creating the world out of chaos; like Kumāraswāmī among the learned; to others' wives a son; daily receiving the blessings of all people for his justice and thus increasing in prosperity; unequalled in war; having by the power of his arms subdued *As'va-pati*, *Gajapati* and other kings and obtained numerous horses, elephants, and jewels, and thus being in the enjoyment of the Lakshmi of an heroic kingdom; the abode of Sarasvatī; a Bhairava of the final deluge to the *Choḷa kula*; a lion to the elephant *Keraḷa*; a Baḍabānala to the ocean the *Pāṇḍya kula*; a wild-fire to the sprouts of the creeper the fame of *Pallava*; a s'arabha to the lion *Narasimha Varmana*; his unshaken valour a well into which fell the deer the (?) *Kalapāla* and other kings; a terrible bow of victory in cutting off the *Kalapāla*; an ornament of victory born for the destruction of the lines of proud boasting kings; glorious in the possession of *Kāncīpura* in which he had sounded his terrible *ghinḍira* (drum); shaking down the houses in the cities of many kings by the thundering sound of his *bheri* (drum); squeezing as if in his hand *Dakṣiṇa Madhva-pura*; having by his general burnt *Jananātha-pura*; with a look of his eyes removing the poverty of the world; the manifest Vishnu; lord over all the world as far as the ocean; free from fear as from avarice; while, possessed of these and other titles, S'rimat Kamliguṇḍa† Vikrama Gaṅga *Vishnu Varādhana Deva*, punishing the evil and protecting the good in the *Gaṅgavāḍi* Ninety-six Thousand, the *Notambavāḍi* Thirty-two Thousand and the *Banavāḍi* Twelve Thousand, was ruling the kingdom in the enjoyment of peace and wisdom:—

The dwellers at his lotus feet:—seeds on the noble tree the office of chief ministers of the whole kingdom; bees at the lotus feet of Arhat Parames'vara; adorned with the gems, quietness, self-control, meekness, humility, heroism, skill and other good qualities; like half moons in possession of the flag embellished with the title of Mahā-prachanḍa-Dandajāyaka obtained from

* See note p. 215.

† Perhaps this should be *Kanckī guṇḍa*, the capturer of *Kanckī*.

the race of Kambigondja Vikrama Vishnu Vardhana Deva ; decorated with the earrings the Lakshmi of the *syād vāda* ; of great happiness arising from the daily anointings of the Jina pūja ; delighting in gifts of the four vedas ; resembling the eyes of the Lakshmi of pure wisdom ; mutual friends ; were the mahā pradhāna *Mariyāne Danḍanāyaka*, and, reckoned the first lord of Bharata, *Bharates'vara Danḍanāyaka*. These, without any difference in opinion, as if the embodiments of goodness, like Bhīma and Arjuna, or Lava and Kus'a, though two were as if of one form.

[Their praises continue at great length, comparing Mariyāne to a young elephant (*mari āne*), &c., &c. The following is an abstract of important particulars].

The wife of *Mariyāne* was *Jakkanaṇṇa*. Their son was *Mariyāne Danḍanāyaka*, whose wife was *Yakkhaṇi*.

Bharata surpassed *Chālakya* as a minister, his god was *Trailokya-nātha* Parama Jina, his guru *Māghanandi* Bentipati.

The following was the genealogy of *Bharata Danḍanāyaka* and of his elder brother *Mariyāne Danḍanāyaka* :—Descended from the Bhāradvāja gotra, was *Kākarasa* *Danḍanātha*, sole lord of the *Ganga* kingdom and the *Pois'ala* kingdom. His wife was *Anbi*. His sons were *Nāṅkarasa* *chamūpa* and *Mariyāne*, (?) born to give the *Ganga* kingdom to the *Pois'ala* king. His daughter *Danḍanāyakkitti* *Deṭṭave* had two sons, the *dharma*bharṇa *Dhākarasa* and *Mābhana* *Danḍanāyaka*. *Dhākarasa*'s wife was *Hammāle*. Their sons were *Mariyāne* *viṭṭu* and (?) *Dhākarāji* *chamūpati*. *Mabhi* *Rāja*'s daughter became the wife of *Bharates'a* *Danḍanāyaka*, the younger brother of *Mariyāne*. To her, *Chāvallave* *Danḍanāyakkitti*, were born the *Danḍanātha* *Ereyanga* and the *Chamūpati* *Ballu*. *Ballu*'s wife was *Padmala Devi*, and he also had *Chavala Devi* and *Boppala*.

Thus *Mariyāne Danḍanāyaka* and *Bharatasa* were grandsons of the sons of *Ballava*, the son of *Yareyanga*, the son of *Nemasa*, the son of *Dhākarasa*, the son of *Mābhana* *Danḍanāyaka*, the son of the senior *Mariyāne Danḍanāyaka* ; and of the daughters of *Boppala Devi* and others up to *Padmala Devi*.

* While, with the descendants of this long and honoured line connected with the kings of his race, *S'ri Kambigondja Vikrama Ganga Vishnu Vardhana Pois'ala Deva*, having *Mariyāne Danḍanāyaka* and *Bharatasa Danḍanāyaka* as judges (*satyādhikāriḡalu*), treasurers, and chief advisers,

* The foregoing genealogy is far from clear. From this point the translation is resumed.

was dwelling in happiness in the royal residence at *Dorasamudra*, and governing the kingdom:—in the S'aka year 1060, the year Paingala, the month Pushya, the 10th day of the moon's increase, Sunday, *uttariyana sankranti*—among the great gifts of the *tulsi purusha*, in the presence of *Bharatamasya Dandanyaka*, approving of the name of *Bhittiyayya*, (he) depositing 500 horses at the feet of the Deva, and receiving the lordship of *Dajiganakere Baggalvali*; erected a basadi in S'indigere, the inheritance from their ancestors, which *Mariyane Dandanyaka* and *Bharataya Dandanyaka* had received with pouring of water, (for which basadi), among the great gifts, *Vishnu Varddhana Deva*, pouring water with his own hands presented to *Madhuchandra Deva*, the junior *mantravadi* of *Ganja Vinukta Siddhanta Deva*, *schari* of the S'ri mila sangha, the *Desiga gaja*, the *Pustuka gachcha*, and *Korjakundavaya*,—the following land:—under the old tank four *kanduga* of rice land, under *Tavare gatta* a garden sufficient for 20,000 betel vines, in the village of *Mirvakere* two oil mills, with the dung heaps and customs dues, to endure as long as sun, moon, stars and sky. (Imprecatory verses).

(Here follows another gift made at the same time, in which, being under the Chólukya king *Tribhuvana Malla Deva*)—S'rimat *Tribhuvana Malla*, the capturer (*gonda*) of *Talakodu*, *Kongu*, *Nangali*, *Gangavadi*, *Nelambavadi*, *Banavasi*, *Hanungala*, and *Halasige*, *Bhujabala Vira Ganga Pois'ala Deva*, being in the royal residence at *Dorasamudra*, ruling the kingdom of the world in the enjoyment of peace and wisdom:—the *mahá pradhána*, senior treasurer, *Mariyane Dandanyaka*,—son-in-law of *Sovarasa Da.* the son of *Bávarasa Da.* and son of *Dhákaraśa Da.* the son of the senior *Mariyane Da.*—united with the *mahá pradhána Dandanyaka Bharata*, obtains for the basadi of *Sindigere*, the place of their inheritance, with pouring of water from the hands of *S'ri Vishnu Varddhana Hoys'ala Deva*, the village of *S'rasayangaolli*. (Concludes with its boundaries, and imprecations).

175. Sila Sasana at Yelandur, date A. D. 1654.

May the lord of Gauri, whose chest is marked with the *kunduma* from the bosom of Gauri, the ocean of mercy, joyfully give happiness to *Muāda Bhimaya*.

To the south of Himáchala is *Nāgiri*. There, while Kapila rishi was performing penance, with the water of the Deva Ganga in his vessel, Nandis'vara appearing, said, "O great muni, pour forth the water in your vessel towards the north, and it shall become a river of merit, bestowing on all people present and eternal happiness." At this command, saying, "I will do it," he poured forth the water of his vessel to the north, and gave it the name of *Suvardavati*.

On the banks of that stream is a city, whose glory is as follows:—Brahma desiring to create a place free from all the evil passions, it became so filled with brightness, that he gave this rare city the name of *Eleyindūru* (city of the young moon) in the world.

And the eight petals of the lotus that city, were—on the east, *Soetas'āidri*, the abode of Gangādhara; on the south east, the *ślakṣmītha* mountain near *Tārapura*; on the south, the *Suragi* hill, bright with the residence of . . . ; on the south west, the *S'ankares'vara* mountain, the abode of . . . ; on the west, the mountain adorned by *Malikārjuna* near *Bannir*; on the north west, the *Sambhūṅga* mountain; on the north, *Prathama S'ris'āṣa*, glorious on account of Malles'vara; on the north east, the *Nirmala* mountain, the abode of Nīlakantha. These eight mountains being its eight petals, that city was in the middle of them like the eye of the lotus.

Thither Parames'vara coming, and saying "I will protect it," in each of the four yugas was worshipped under a different name and different colour, as follows:—in the Krita yuga as Tripurātaka, white as crystal, he was worshipped by Jamadagni; in the Treta yuga as Nīlakantha, of a tawny colour, he was worshipped by Raghanaṭha; in the Drāpara yuga as Lokes'vara he was worshipped by the sons of Pāṇḍu; in the Kali yuga as Gaures'vara, of the colour of sapphire, he was worshipped by the kings of *Padi-nāḍ*.

For *Singha Deva Bhūpa*, not only built his temple and worshipped there, but while with the glory of the lord of Lakshmi, in the form of Manmatha, like the son of Devendra and the king Rāma, an ornament to the race of kings, filled with all learning—ruling over the Ten Nāds (*Padi nāḍugaṇa*), in the S'aka year 1490, the year Vibhava, knowing the glory of Gauris'a the mine of goodness, that king presented for (the support of) his worship the celebrated town of *Ganagamūru*, without any estimation of its value, so great a donor was he in the world.

His younger brother, praised by all the world for his spotless fame, was *Chama nripāla*, a new Manmatha: whose famous sons were *Nanja Rāja* and *Tirumala Rāja*.

And that Nanja Rāja's elder brother *Tirumala Rāja* presented *Vaḍeyarapura*, and near to it *Senagunḍala*; and with great joy that excellent king also gave to Gauris'vara *Chinchanapura*.

That king's son, a mine of virtue, ever filled with merit, governing with great skill the portion of the world called *Paṇḍita*, like a bee at the feet of Śiva, the refuge of beggars, how did he shine in the world among kings, *Muddendra Bhūpālaka*.

And in the Śaka year 1576, the year Jays, that *Mudda Bhūpati*, with joy obtaining gardens, rice fields and tanks, presented them to the joy of Gauri, the lord of Kanugiri; how was he celebrated for liberality in the world. And this ornament of kings built for Gauris a gopura, several temples, and a mantapa; and set up the Pancha Linga to Gaurinātha with great splendour. And for this his faith he obtained family, kingdom and fame from Śiva.

Rasika Paṇḍita, the son of Bommana Paṇḍita, wrote this for *Mudda Bhūpa* so as to please him. May Śiva grant to *Mudda Rāja* sons, grandsons and great grandsons; elephants, chariots and horses; gold and jewels and splendid treasures; with virtuous and liberal wives; free him from all troubles and diseases; impart to him wisdom, health and strength, learning and . . . for ever.

Then making a gift oneself, to maintain another's is twice as meritorious: whose resumes a gift made by another loses all the benefit of his own. Whoso usurps a gift made by himself or by another shall be born a worm in ordure for sixty thousand years. Of making a gift or preserving another's, the maintaining another's is the best: making a gift procures svarga, but preserving another's gives eternal happiness.

Description of the lands and rights presented by *Mudda Rājaiya* for the enjoyment of the god Gauripati:—In the rice fields of *Yelandūru*,—to the (?) mirror holders (*darpaṇadavarige*) 1 . . . , to the presenters of the wave offering of rice and turmeric (*pasūriyavarige*) 1 . . . , to the presenters of the wave offering of lights (*guṇibhārtiyavarige*) 1 . . . , to the illuminators (*mangala dipadavarige*) one, to the lamp wavers (*mangalāratiyavarige*) two khandiga, to the dancers one khandiga. In the rice fields of *Yariyūru*—to the headman of (*velada s'eruvēgūranige*) one khandiga, to the chāmara holders one khandiga, to the (!) bricklayers one khandiga, to the garland maker one khandiga, also a garden; for the special offerings on Mondays, Fridays and Dhanurmāsa, two khandiga, for the offering to Amma one khandiga. In *Hosahalli* agrahāra—to the cymbal beaters 100 bhūmma, to

the beaters of the maddale drum, 100 bhūmma. In *Ganḍahalli*—to the singers 100 bhūmma, to the dancers 100 bhūmma.

In *Yalandūru*, *Yariyūru*, *Maddūru*, *Gumbāḷi*, *Ammāḷa*, *Honmma*, *Hon-nūru*, *Kesavattūru*, *Agava*—in these villages, a svāmya of one kolaga per khandi, and one kolaga per 100 bhūmma, of rice land; one bundle of cotton per 100 bhūmma of black soil; two balls per 100 bhūmma of *vasabhanda*; ten balls of jaggery per 1,000. Whoso resumes the villages, gardens, rice lands or dues granted by the *Paṇḍita* kings, will incur the guilt of slaughtering cows in Kās'i, of incest with his mother, of drinking spirits, and other such sins.

Obedience to S'ri Gauris'a. May it endure.



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